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DIVINITY.

THE RELATIONS AND INHERITANCE OF CHRIST'S PEOPLE.

A SERMON ON 1 CORINTHIANS iii, 21—23.

Delivered in the Methodist Chapel at Salem, N. J., on the 27th of February, 1825.

BY THE REV. JACOB MOORE.

“Let no man glory in men, for all are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's.”

THERE is a remarkable aptitude in mankind to run into extremes, as it respects their views and conduct towards the ministers of the gospel. Some they admire, extol, and even idolize; whereas, all who do not come up to their standard, suit their taste, and please their fancy, they depress, undervalue, and, in some instances, vilify. These two extremes almost universally involve each other. Those who are guilty of the former, are generally guilty of the latter: and they are guilty at the expense of that piety and devotion which should ever characterize those who profess to be the followers of the Lord Jesus Christ.

It is natural, however, for us to feel stronger attachments to those who have been instrumental in our spiritual benefit. These sustain the character of spiritual fathers; and to entertain a higher esteem for such, is as innocent as to feel a stronger regard for our natural fathers. The evil does not consist in this; but rather in an excessive preference of some, to the exclusion of all the rest. For as it would be folly and weakness to suppose that men are unworthy to sustain the character of natural fathers because they are not related to us by paternal ties, so it would be folly and wickedness to imagine, that because some of the ministers of the gospel have not succeeded in pleasing our fancy, nor in promoting our spiritual benefit, that they are, therefore, unworthy to sustain the character of ministers.

Into these evils the church at Corinth had grossly fallen, at a very early period of their history. At the time when St. Paul addressed his first epistle to them, which was probably not more than six years after they had embraced the Christian faith, they had so far gone into the extremes of admiration and dislike, as to become factious and schismatic; some having declared for Paul, and some for Apollos, and some for Cephas, so as to reject all the rest of Christ's ministers, and make their favourite their party leader, calling themselves by his name, Paulites, Apollosites, or Cephasites, instead of Christians.

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It was with these errors in view, in common with others, and with a design to correct them, that the apostle wrote this epistle; in which he instructs the Corinthians that Christ's ministers, as the stewards of God's mysteries, are for the perfecting of the saints, and the edifying of the body of Christ, according to the measure and the description of the gifts bestowed upon them: and that their gifts are diversified for the sake of accommodating the different capacities and circumstances of those to whom they minister. They should therefore neither be idolized nor vilified; but as the servants of God, they should be treated with honour and respect in proportion to the importance of their work, and the zeal and diligence with which they discharge it. He enforces his reproofs and instructions by directing their attention to the relationships which subsist between Christ and God, and Christ and his people; and the portion which Christ's people inherit in virtue of these relationships. And from the whole he infers the folly and wickedness of glorying in men. His meaning is plainly this; because Christ is God's, ye are Christ's; and because ye are Christ's, all are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. Therefore let no man glory in men.

These words were written for our benefit, as well as the benefit of the Corinthian church: and for our edification and instruction in righteousness, we design, in the discussion of this subject, to adopt the apostle's plan, and contemplate,

I. The relationship that subsists between Christ and God.

The title God, or rather that which answers to it in the Hebrew Scriptures, is usually given to the *ever blessed trinity*; and denotes personal and covenant relations. It is expressive of a *triune* personality in *one* essence; and of the covenant transactions in which the Father, Son, and Holy Ghost were engaged in reference to the creation and redemption of man. In the New Testament, the Greek word which answers to the term God is sometimes applied to the three persons separately. So it is applied in the text; and is to be understood of the Father. When therefore it is said that Christ is God's, it is the same as to say, Christ is the Father's.

1. Christ is the Father's *Son*. He is the Father's Son as it respects his divine and pre-existent nature; being divinely and eternally the brightness, effulgence, or outbeamings of his Father's glory, and the express character or image of his person. The term *SON*, when applied to Jesus Christ, is a title whereby he is distinguished as the second person in the adorable Godhead. It is also relative in its signification as well as the title *WORD*; because as word implies a speaker, so son implies a father. The titles speaker and word are correlative, and necessarily call for

each other, and so are the titles father and son ; for a speaker without a word is no speaker ; and a father without a son is no father. If then the Speaker, as such, be divine and eternal, the Word, as such, is divine and eternal : and if the Father, as such, be divine and eternal, the Son, as such, is divine and eternal. The thoughts and designs of God are coeval with God himself ; for a God without thoughts and designs is no God. So the Son of God as such is coeval with the Father ; for a Father without a Son, as it respects the divine persons, is not only no Father, but no God : for to be without his Son is to be without his brightness and outbeamings ; and to be without these, so far as we can conceive, is to be no God. It is worthy of remark that sonship implies no personal inferiority : therefore the Son of God is personally equal with the Father ; his generation is not voluntary, but necessary : therefore he is eternally coeval with the Father ; and he is of the same essence ; and is therefore essentially equal with the Father. As the emitted splendour of the material sun is the same in glory, duration, and essence, with the inherent splendour ; so the Son of God is the same in glory, duration, and essence, with the Father.

On this subject the Father himself speaks ; (Psa. xlv, 6, 7 ;) “And unto the Son he saith, Thy throne, oh God, is for ever and ever.” This passage is quoted, Heb. i, 8, to prove the divinity of the Son of God. And in this place the nouns *Son* and *God* are in apposition, and imply the same thing. If then they imply the same thing, and God be divine and eternal, the Son is also divine and eternal. Here we might multiply quotations to prove the divine nature of the Lord Jesus Christ ; but as our text furnishes us with so large a range of discussion, we shall only observe upon this point, that the terms Father and Son were probably the fittest in the language of mortals, to point out the personal relations which subsist in the Godhead ; and that the union of the divine and human natures of the Son of God should not be reduced to the level of what takes place among the creatures, but should be regarded as infinitely transcending our most exalted conceptions.

2. Christ is God's *Son* as it respects his human nature. By the agency of the Holy Ghost a virgin conceived and brought forth a son ; and to her it was announced that the holy thing that should be born of her should be called the Son of God. Christ's human nature is the Son of God, because like Adam and the angels, it was produced by the immediate agency of the Holy Ghost, without the intervention of the ordinary means of generation ; and because it was brought into the world without any moral taint. For he was not only made higher than the heavens, but was holy, harmless, undefiled, and separate from sinners. But Christ's human nature is still more eminently the Son of

God, because it is the shrine or tabernacle of him who was divinely and essentially the Son of God. The Son of God was manifested in this shrine or tabernacle, to destroy the works of the devil; and in virtue of the union subsisting between the divine and human natures.

3. Christ is God's *Mediator*. A mediator is one who interposes between two parties, either to obtain a favour from the one to the other, or to settle some difference, and make a reconciliation between them. Christ was appointed Mediator between God and man, that he might negotiate the concerns of both, and interpose with plans and designs of mercy and reconciliation. And in order that he might be qualified to fulfil suitably and effectually the ends and purposes of the covenant which God proposed to enter into with man, it was necessary that he, as the intervening party, should entertain the same regard for the eternal well being of man, as for the honour of the divine character, and the claims of the divine law; that he should have equal power and interest with both parties; be of sufficient dignity to approach his Father; of sufficient humility to give man access to God; and possess such an ascendancy over both as to obtain whatever he should think proper to ask for. That he might be thus qualified it was necessary that he should be as nearly allied to the one as the other: and that he might be equally allied to both, HE, who was in the form of God, and thought it not robbery to be equal with God, emptied himself of his personal dignity, and veiled his essential glory; took upon him the form of a servant, was made in the likeness of men, and found in fashion as a man.

In the character of God manifest in the flesh, he was capable of appreciating the divine holiness; and qualified to satisfy the claims of the broken law, and give infinite efficacy to the mediatorial transactions, upon a plan which contained pardon and salvation for offending man. Notwithstanding the vast disproportion which subsisted between the parties, in consequence of man's aversion to good, and God's displeasure of sin, in laying his hands upon both he removed the obstructions, and by holy and sacramental obligations, brought both into a state of union and peace. Thus Christ is not only God's mediator, but man's mediator; for he was appointed to negotiate with God for the people, as well as with the people for God. In negotiating with us for God, he entreats us to be reconciled with him; and to secure our obedience he has entered into solemn engagements with us, and has laid important injunctions upon us; and these he has strengthened by every motive and consideration calculated to affect our hopes and fears. He calls us to a knowledge of God's will by his word and gospel; he blesses us with his grace, sanctifies us by his blood, strengthens us by his Spirit,

comforts us by his mercy, protects us by his power, conducts us by his counsel through life, and finally raises us from the dead, and exalts us to heaven. In negotiating with God for us, he atones for our sins by his blood, and imparts the merits of his death to us ; he entreats his Father to be reconciled with us, and in case of failure in the fulfilment of our obligations, he pleads his merits and makes intercession for us ; that we, being renewed in the spirit of our minds, may have our fruit unto holiness, and in the end everlasting life. But we shall more clearly perceive the import of his character, if we consider the various offices which he sustains as mediator. In doing this we are to contemplate him,

4. As God's *anointed*. This is what his name imports : and as anointing with oil was anciently the visible sign by which the regal, priestly, and prophetic offices were conferred, so God hath anointed his Son with the unction of the Holy One ; and thereby hath set him apart and appointed him to sustain the offices of prophet, priest, and king.

1. In transacting the affairs of heaven and earth, he, as a prophet, or ambassador, sent from the celestial court, instructs mankind in the things which relate to God's designs of mercy, and concerning the terms upon which he will be reconciled. This he did personally in the days of his incarnation ; and since his ascension to the Father he has done it by the agency of his Spirit, the preaching of his gospel, the dispensations of his providence, &c. And because he instructs us in the mind and will of his Father, and concerning our duty and obligations to God, he is our prophet ordinary. But over and above the ordinary instructions which he imparts, he has personally, and by the agency of the Holy Ghost inspiring the hearts of his prophets and apostles, foretold future events, to confirm the divinity of his mission, to comfort the hearts of his people, and to confound the impenitent ; and on this account he is our prophet extraordinary. He is eminently qualified to expound and make known the will of God to men, seeing that in him are hid all the treasures of wisdom and knowledge. By his law he gives a knowledge of sin ; by his Spirit he imparts assurances of pardon ; and by his gospel he instructs concerning the good will of God towards us, and our duty and obligations to him.

2. He is a priest ; and as such offers gifts and sacrifices to God for sins. He atones for us by his blood, and becomes our advocate with his Father. He did not, like the priests of the Levitical order, "enter into the holy place once a year, with the blood of others, to make atonement for himself and the errors of the people ; but, by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." He not only officiates as a sacrificing highpriest, but offers himself

as the atoning victim, and suffers, the innocent for the guilty, the just instead of the unjust, that he might bring us to God.

Against this doctrine it has been objected, "that it is inconsistent with all the principles of justice, whether human or divine, for the innocent to suffer for the guilty." Before we proceed to obviate this objection, it is proper to concede that it is not only plausible, but in some respects actually true; for it would be exceedingly inconsistent with all principles of justice, for mere men to dispose of the lives of the innocent as substitutes for the guilty; seeing that no mere man has a right, either to dispose of his own life or another's, upon any consideration. And besides it would be incompatible with the interests of society to destroy the lives of the innocent instead of the guilty. But provided the sufferer be a public person, and have a right to dispose of his own life; and if the ends of punishment be fully answered by such disposal, and he consent to bear the punishment transferred from the guilty person to himself, there is no infringement of the principles of justice at all. For he who has a right to dispose of life, violates no principles of justice when he exercises that right; and if, in exercising that right, the disposal be made with the consent of the person disposed of, no injustice is done to him as an individual; and if, by such disposal, the ends of the law are served, and the public good promoted, no wrong is done to society.

Now our blessed Saviour was a public person, and held the same relation to mankind, as a federal head and representative, that Adam did: "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." As the Lord of the universe he was master of himself, and had a right to dispose of his own life; so he himself declares: "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." He submitted voluntarily to become a sin-offering, and to die in our stead: "For he hath loved us, and given himself for us, an offering and sacrifice to God, for a sweet smelling savour." The sacrifice he made was equivalent to the demands of the law, and being offered upon the altar of his divinity, it acquired infinite value and was rendered acceptable to God; "Who hath set him forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past,—that God might be just, and the justifier of him that believeth in Jesus." From all this the conclusion appears, to us, to be inevitable, that Jesus Christ, the just, did suffer instead of the unjust; and that he suffered without any infringement of the principles of justice.

The doctrine of vicarious atonement is strikingly exemplified in the animal sacrifices of the Mosaic ritual; which were

intended not only to typify the sufferings and death of the Lord Jesus Christ, and to confirm God's covenant with the people ; but to expiate sin in a typical sense, inasmuch as they were figures of that universal sacrifice which was slain in the divine purpose from the foundation of the world. These innocent animals actually suffered because man was guilty ; and as they suffered by God's appointment, we cannot allow the objection to be true, when applied to him, without impeaching his administration, and fixing the charge of injustice upon him. We shall repeat without any fear of successful contradiction, that Jesus Christ, who was holy, harmless, undefiled, and separate from sinners, suffered for the fallen, guilty, and miserable sons of men ; and that he ever liveth to make intercession for us, and is therefore able to save to the uttermost all them that come to God by him.

3. He is a king ; and as such sways a sceptre of righteousness amidst thrones, dominions, principalities, and powers. He enacted laws and administered the government in the kingdom of nature and providence ; but that he might become a mediatorial sovereign, he resigned the throne of the universe, and became obedient unto death, even the death of the cross : and at his inauguration all things were put under him, except the Father. Nature, providence, and redemption, are all submitted to his control, and constitute but one kingdom, namely the kingdom of grace. But it is proper to observe, for the sake of distinction, that as the Creator of the world he holds the kingdom of nature by a natural right, which is founded on the eternity of his Godhead ; whereas, the mediatorial kingdom he holds by appointment, it being annexed to his office, and conferred upon him as a reward for his obedience to the death of the cross : "For God has therefore highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

We have already suggested that under the mediatorial administration his authority is universal. "For he (the Father) hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." The plain import of this passage is, that his dominion extends to all, except the person of his Father, to whom he is under a kind of subordination, as it respects his personal relations and mediatorial office : but he is under no subordination as it respects his essential Godhead, seeing he is of the same essence with the Father, and equal in power and glory. In the exercise of his regal function he will conquer and subdue all his enemies, and reign till he shall have put down all rule,

and authority, and power. He has already established his kingdom among men ; and by the propagation of his gospel is diminishing the power of the devil and sin, and extending his dominions over the world. He performs the part of a legislator, and enacts and prescribes laws for the government of the kingdom : these are principally contained in those sermons and discourses of his which are recorded in the gospel. He has appointed and sent forth the ministers of his government to promulgate his laws, to guard and protect his subjects against dangers and enemies, and to comfort and support them in the time of distress. The first of these ministers is the Holy Ghost, who is sent down to preside in the kingdom, and to act as his vicergerent to qualify the inferior ministers for their duty, and subjugate the hearts of the people to the mediatorial sway. The inferior officers of the government are the angels, the preachers of the gospel, and such of the secular rulers of the world as have become nursing fathers to the church. These are appointed for the instruction and defence of Christ's subjects, that peace and good order may be preserved among them.

Christ shall execute the mediatorial administration, until all in heaven, and all in earth, and all under the earth, shall acknowledge his sovereignty and bow to his will. Even the devil, and death shall be placed under his feet, and be compelled to acknowledge his right to reign. And when he shall have performed his two last regal acts, in raising the dead, and judging the world, he shall consign his enemies over to everlasting fire, and exalt his faithful subjects to eternal glory ; and then the whole business of the mediatorial kingdom will be finished ; his prophetic, sacerdotal, and regal offices will cease ; and he shall deliver up the kingdom to God, even the Father, that God may be all in all.

[To be continued.]

BIOGRAPHY.

MEMOIR OF THE REV. JOSEPH AYDELOTT.

OUR esteemed brother, JOSEPH AYDELOTT, was born February the 26th, in the year of our Lord 1758 ; and in the 25th year of his age he was brought to a knowledge of salvation by the remission of sins, through the instrumentality of the Rev. F. Garretson, on the 14th day of April, 1782. He began to preach the gospel as a local preacher in 1786. He was ordained a deacon in the Methodist Episcopal church in 1791. Feeling an increasing interest in the salvation of souls, and finding his mind to be incapable of resting in the assurance of his integrity as a local preacher, he sought divine direction in this matter, counselled with his brethren, and finally conceived it to be his duty

to offer himself as a candidate for the itinerancy, and was received into the travelling connexion in 1802. In 1804 he was ordained elder, and from that time until the close of his useful life he continued to travel as an itinerant preacher with the exception of two years. In 1811 and 1812 he laboured as a local preacher, and superannuated in 1816, 1817, and 1818. While he was employed as a local preacher, as well as during his itinerancy, he preached in demonstration of the Spirit, and with power, and was specially useful in awakening sinners, comforting mourners, and quickening believers. Our respected brother as a man was warm in his attachments, faithful in his friendship, frank in his deportment; his heart was capable of the tenderest sympathies, and nobly expanded with a benevolence as pure as it was extensive: under its influence he delighted to do good in every possible way to the bodies and souls of men,—hence his Christian sympathy and exalted charity induced him, in some instances, to be more generous than a cold, calculating philosophy would justify. We will here mention one instance of this kind:—Returning from his circuit one day, he met a person in great distress, and although he knew that he himself needed every cent he possessed for his own use, yet such was the influence of his benevolence of feeling, that he put his hand into his pocket, and gave this man the last dollar he had; and when asked why he did so, he replied, “He needed it more than I did.” As a Christian he was simple in his profession, warm in his devotions, uniformly circumspect in his manners, defying suspicion, and constraining the infidel to acknowledge, that if there be a reality in the Christian religion, Joseph Aydelott is a sincerely good man. As a proof of his unblemished life, and the fervency of his piety, we need only to say, that he was nowhere more esteemed as a Christian, and more acceptable as a preacher, than in his own town and neighbourhood. In Milford, where he embraced religion, and lived for many years, he was respected and revered by the heedless sinner, as well as by the thoughtful saint. He was the first Methodist in that place; the first person who introduced Methodism in the town by inviting the Methodist preachers to his house, and getting them to preach to his fellow citizens; and for a long time his was the only house in the place at which they were entertained. As a minister, although his talents were not splendid, and his mind not improved by a liberal education, nor deep research, yet he was remarkably clear in his views of the doctrines of the gospel, and happy in the method of explaining and applying its precepts and promises. We may safely say, that what our deceased brother lacked in erudition was supplied by his unusual zeal, fervent piety, and the unction of the Holy One, that attended his ministry.

At the close of his laborious and useful life his sufferings were extreme, but his faith was unshaken. His disease was lingering, being afflicted with the stone ; from the effects of an operation for which, he died. As an evidence of the state that his mind was in at the time the surgeon was about to operate on him, we will notice, that he was informed that, in all probability, the result would be fatal : to which he replied, that he had "counted the cost," and that he felt fully prepared for any event. His patience was unwearied : with admirable calmness, and unutterable joy, he recited the instances of divine goodness that he had experienced, and spoke of more which he anticipated ; and being full of years and strong in the Lord, he departed this life in the triumphs of faith, on the 11th day of May, 1824, in Philadelphia, at the house of his friend Samuel Neall.

MEMOIR OF MR. JOHN SPENCER CARTER.

Loudon, Virginia, May 3, 1825.

DEAR BRETHREN,—I send you the following sketch for publication in your Magazine.

Yours &c.

FRENCH S. EVANS.

If the excellence of biography consists in perpetuating the memory of the great and good, if it be true that virtuous actions have a more powerful effect on the heart than the finest moral and religious precept, the recollection of the pious life of JOHN SPENCER CARTER, may, with the blessing of God, affect the heart of the impenitent, while it will cheer the despondent, increase the faith of the doubtful, and brighten the hopes of the meek and lowly Christian.

He was born in the county of Fairfax, Virginia, in the year 1807, and descended from one of the most respectable and wealthy families of this state. At the time of his birth, his parents did not make a profession of religion. While an infant he was remarkable for his quiet and even temper, and as he grew in years discovered none of those unamiable dispositions which usually characterize boys, and too clearly demonstrate the wickedness of the human heart. His mother, though a stranger to converting grace, possessed great respect for our holy religion ; the effect of which was to teach her child the fear of God, and to impress upon his tender mind such principles of piety and virtue as induced him to lift his voice daily to a Throne of Grace. Thus was the soil of his heart preparing for the "good seed of the kingdom," during which time his mother becoming more impressed with the necessity of a clean heart, was, doubtless, more interested in the eternal welfare of her child, and uniting her prayers with his for the enlightening influences of the Holy

Spirit, he was brought to see himself a sinner ; so much so, that when about eleven years of age he said to his mother, " Oh, mother ! I am dead." On being asked what he meant, he replied, " I am dead in trespasses and sins." This amiable youth was beloved by all his schoolmates, attentive to his studies, and it is said never received a reprimand from his tutor. He had the happy art of entwining himself around the hearts of all who knew him ; and, from the inquiries made of his parents, friends, schoolmates, and domestics, he was never known out of temper ; and, if experience did not give verity to revelation, that " the carnal mind is enmity against God," he might, with the Pharisee, have thanked God that he was not as other men, and, like him, have despised the humble and the pious. But the blandishments of morality could not hide from the searching power of the Spirit, those seeds of corruption that lie deep in the human heart. Although the picture may be finished to the moralist, yet to him who enjoys

" A liberty unsung,
By poets, and by senators unpraised ;"

A liberty of heart derived from the Spirit of Grace, all the graces of this amiable youth are but sounding brass and a tinkling cymbal, without love, without salvation by grace, through faith in the merits of Jesus Christ.

In the year 1820, our brother (not yet thirteen) visited a campmeeting in this circuit, with his father, who had a year previous embraced religion and attached himself to the Methodist church. It was a time of the mighty outpouring of the Spirit of God : perhaps as many as sixty souls were brought from darkness to light, and to taste the sweets of redeeming love. If God saw as man, convicting grace never would have warned young Spencer. If the maladies of the heart were not as universal as humanity, this youth would have needed no Physician, for he had kept the law from childhood ; but he lacked one thing, he wanted love to God. During the meeting he saw himself in a new light, wretched, miserable, blind, and naked, owing ten thousand talents, and nothing to pay. He was brought to the foot of the cross, believing there is no other name given under heaven whereby men may be saved but the name of Jesus Christ. And he then pleaded for pardon until his Saviour became the chiefest among ten thousand, and altogether lovely. From that period love to God and man continually reigned in his heart.

Religion gave a calmness and benignity to his actions, a lamb-like humility to his deportment, and a resigned expression to his countenance, which declared that he was adopted into the heavenly family. He was in constant pursuit of holiness, and so circumspect was he in his conduct, that he perhaps never in

more than one instance, though often tempted to it by others, spoke ill of any one. For about three years previous to his death he had been a member of the Methodist Episcopal Church. He first joined the class at Centreville, though for about a year and a half he had been a member of the Upperville class, where he has left a void which, in the estimation of his classmates, never can be filled by any one like him. In travelling round the circuit I have heard many persons speak of him, and they all, with one accord, say, such a youth they never expect to see again.

For some time he was convinced the Lord had called him to the ministry, and was preparing himself to enter the itinerant connexion. He had acquired a knowledge of the Latin and Greek languages, and expected soon to commence the Hebrew, upon the acquirement of which he intended to offer himself to the Baltimore conference as an itinerant preacher.

For the last two years he has attended different campmeetings, and manifested his love to souls by the most arduous and unceasing exertions. And, though so young, I have little doubt his crown is brightened with souls he has been instrumental in bringing from darkness to light.

Thus have we followed this pious youth until we come near to the last moments of his life. In the bloom of youth, in the morning of his existence, when his cheek was blushing with health, did the fell destroyer come. Our brother had left his school to see his mother, who was ill, where he remained until herself and child had partially recovered from the same disease that proved fatal to him. Scarcely had his mother and brother began to recover than he was taken with the same disease. The same medicines were used in his case that were successful in restoring other members of the family, but on him they had no effect. Week after week passed and he still became more feeble; and, after five weeks of constant confinement to his bed, this dear youth left this, for another and a better world. During this time he never uttered a murmur, but would say, "He was resigned: if God saw best to take him he was willing to go." Some days previous to his death his disease changed and ended in the typhus fever. His sufferings were great; but great as they were he never, for a moment, doubted his acceptance with God. When he was so weak that his friends thought it impossible, he sung, with a clear voice, a hymn, and those who heard it said it had a heavenly sound. He delivered an exhortation that filled them with amazement, while it melted them to tears. When he called on the name of Jesus, there was a melody in the sound that would have reached the hardest heart. When requested by his physician not to exhaust his strength by talking, he looked at him as if interrupted, and said, "Oh, doctor, don't talk to

me about strength now." And while the cold hand of death was palsying his mortal faculties, his soul was in rapturous enjoyments. Some of his last words were, "Jesus gives me love, —he gives me peace;" and lifting his eyes to heaven, exclaimed, "Oh for a sweet refreshing shower," smiled and died.

MISCELLANEOUS.

EXPEDITION TO THE POLAR REGIONS.

IN the last voyage of capt. Parry sufficient reasons are advanced to favour the supposition, that a western portion of the Polar sea lies at no great distance across Melville peninsula, from Repulse bay: all the Esquimaux agree in placing it at three days' journey. To determine this question, and then to examine the eastern part of the north coast of North America, from the western shore of Melville peninsula to the point at which capt. Franklin's journey terminated, was the service assigned by the lords of the Admiralty to capt. Lyon, in his Majesty's ship *Griper*. It was designed that the ship should winter in Repulse bay, and that in the spring of 1825, the captain, and a part of his brave associates, should proceed across the peninsula, and endeavour to trace the shores of the Polar sea, up to the point already mentioned. On the 10th of June, 1824, the *Griper* was towed from Deptford, and on the 10th of November ran into Portsmouth harbour, without having accomplished the object of her voyage. During this short interval, the ship's company were exposed to perils of the most appalling description, the accounts of which will be read with the deepest interest as long as the northern expedition is remembered. The

narrative of captain Lyon, detailing the circumstances of the voyage, and the cruel disappointment which he and his comrades experienced, affords a fine illustration of the truly heroic character of British seamen. From this publication, some parts of which are awfully sublime, we lay before our readers a few abridged extracts.

Passage up Hudson's strait.

At daylight, on the 12th of August, we had driven considerably, owing to the smallness of our floe, but no other was found of a greater size. Standing along side in the forenoon, and lamenting to one of the officers the want of amusing incident, so much required while lying helpless in the ice, we suddenly saw an Esquimaux close at hand, and paddling very quietly towards us. He required but little encouragement to land, and having hauled his boat up on the ice, immediately began to barter the little fortune he carried in his kayak. I was happy to find that he understood me perfectly, and that he spoke, in a great measure, the same dialect as our friends at Igloolik: a fact we were before unable to ascertain from our total ignorance of the Esquimaux language, when we first saw the natives of the Savage islands. My new acquaintance was called Kêe-

pöōng-āi-li, and he anxiously asked my name,—a custom never omitted by Esquimaux on meeting a stranger,—until he remembered it perfectly. He was extremely urgent that we should carry the ship to the shore; and with very excusable anxiety at finding himself alone, expressed impatience for the arrival of others of his tribe, many of whom, he said, were coming off.

In half an hour our visitors amounted to about sixty persons, in eight kayaks, or men's, and three oomiaks, or women's boats; which latter had stood out to us under one lug-sail, composed of the transparent intestines of the walrus. As the females approached they shouted with all their might, and we were not so deficient in gallantry as to be silent on such an occasion; for the specimen-collectors were happy to observe that our fair visitors wore immense mittens of delicate white hare-skin, trimmed in the palms with the jetty feathers of the breast of the dovekie. The boats being all hauled on the ice,—Babel was let loose. On our former voyage, being myself a novice in the country, I was not aware, in the excitation of the moment, of the noise we all made, but being now well acquainted with the vociferous people who were visiting us, I quietly witnessed the present interview, and am convinced that it is not possible to give any idea of the raving and screaming which prevailed for a couple of hours. Some of the natives, however, were not so violently overpowered by their joyous sensations, as to forget that they came to improve their fortunes; and one most expert fellow succeeded pretty well in picking pockets: an occupation from which frequent detection did

not discourage him. Amongst other things he robbed me of my handkerchief, and was particularly amused when I discovered his roguery; for which I thought a box on the ear would have acted as a warning; but I afterwards found that he had crept on board, and was carrying off a bag of seamen's clothes: a grand prize, for the retention of which he made a most violent stand, until I succeeded in tumbling him over the side. The generality of the others behaved pretty well, and traded fairly, each woman producing her stores from a neat little skin bag, which was distinguished by our men by the name a 'ridicule,' than which I conceive it to be a far more respectable appendage. Our visitors did not possess many curiosities, and were certainly not so rich as we had found them on our former voyage; the chief articles in which they bartered being their weapons and clothes. A few seal, deer, and hare skins, with those also of young dogs, mice, and birds, were the other articles of commerce; and a very few ivory toys, with seahorse teeth of a small size, completed the assortment. A new variety of comb was also purchased, and I procured a mirror, composed of a broad plate of black mica, so fitted into a leathern case as to be seen on either side. Our trading had continued some time before we discovered four small puppies in the women's boats, and they were, of course, immediately purchased, as an incipient team for future operations.

The acquisition of these little animals reminded us of our own live stock on board, and the pigs and ponies were accordingly exhibited to a few natives, who were called on deck for the occasion;

but they drew back from the little horses with evident signs of fear, while the squeaking of the pigs, in their struggles to escape from those who held them, added not a little to the surprise of the moment. A safe retreat for a few yards, however, re-assured our visitors, when a loud laugh and shout announced their satisfaction at having seen two new species of Tooktoo: (rein-deer.)

As a lake of water was seen in shore at noon, we were under the necessity of bidding our visitors adieu; yet such was their desire to remain with us, that when we left the floe, our people who attended the hawsers escaped with difficulty into the boat, from the friendly, and not very ceremonious struggle which was made to detain them.

My last purchase, at parting, was the ingeniously constructed sail of a woman's boat, which was gladly bartered for a knife. This was nine feet five inches at the head, by only six feet at the foot, and having a dip of thirteen feet. The gut of which it was composed was in four-inch breadths, neatly sewed with thread of the same material; and the whole sail only weighed three pounds three quarters. As we stood in for the land the kayaks accompanied us for some time; and when every thing had been sold, a couple of them lay quietly towing along side. One of the men was Kēē-pōōng-āi-li, and he informed me that the whole of his tribe, with the exception of the old and sick, who were not numerous, had been off with every boat in their possession. Their settlement was in the bay immediately behind the north bluff; but I could not obtain the name of the place, owing to the wittiness of my friend, who, observing that its

length made it difficult of pronunciation, repeating it quicker each time that I asked to hear it again. He informed me that muskoxen, deer, and the usual sea-animals abounded there, as well as fish, which, from the description, I should suppose to be salmon. Kēē-pōōng-āi-li appeared much amused when I informed him that I had seen "Ii-nū*" last year, and that their country was very far off: but when I mentioned "Shad-lermioo,†" he seemed perfectly acquainted with the name; and pointing to the northwest, said, "They live there." Before my informant left me, I exchanged an ash paddle, and some other useful articles, for his own oar, which was neatly constructed of several pieces of wood, and edged with ivory.

In the tumult of our trading, I observed that the natives took no heed as to whether the ice struck their boats or not: and I accordingly held one of ours in readiness to be lowered in case of accidents. This was scarcely done when all the native boats were actually towed over one poor fellow in consequence of his obstinacy in holding on, although he saw, and had been warned of his danger. I instantly went after him, and all his countrymen, with more humanity than I had seen displayed on a similar occasion, shoved off also to his assistance, one picking up his spears, another his paddle, &c.; while he, without appearing at all flurried, liberated himself very ingeniously from his boat, by turning on his back and stretching his arms round her bottom. We towed him to the woman's boat,

* A name by which the Esquimaux distinguish themselves, signifying, "The man," *par excellence*.

† A contemptuous term applied by Esquimaux to any others who are not of their own tribe.

and there left him in no very good humour, and shivering with cold, to bale out his kayak. This second division of visitors did not belong to the same party as those who first came off; but were established about fifteen miles from them, in a deep bight to which they pointed. We procured from them nearly the same articles as were brought by the others, and I purchased a little parcel of the skins of red foxes' legs, which animals are not perhaps known to frequent the shores of Hudson's strait. The night was very foggy, and we stood off and on between the pack and the land.

Off Carey's Swan's Nest.

At four, A. M., August 29th, the wind being light and contrary, with continued rain, I landed with two boats to procure water abreast of the ship, on a flat limestone beach, lying in long irregular ridges to seaward; and the tide having ebbed a little, the small rippling sea marked the position of the shoals by breaking on them. Near our landing place were the remains of a large Esquimax establishment, and had it not been for the state in which we found some stored provisions, I should have imagined that no person had been there for some years. These hoards were carefully deposited in small buildings, and consisted of the bodies of skinned birds, suspended by the legs, pieces of walrus, carcasses of seals, bags of blubber, and one leathern sack full of king-ducks, uncased, and with all their feathers yet on, smelling most offensively. On a high pile of stones, near the beach, were placed a broken bow, a flint arrow, and knife, with a coarsely constructed spear, and some fragments of skin and walrus flesh.

These articles may probably have been the property of some man who lay buried near the pile, but I could discover no grave. Not far from this, and near a very small hut, built of peat, was a large inverted cooking-pot, composed of thin slabs of limestone, very clumsily cemented together; and beneath it was a flint knife, a piece of ivory, and a short splinter of decayed drift wood. Some sledge runners, of the whale's jaw, lay buried beneath a few large stones; and as they were quite black with soot, it is probable they had answered the purpose of roof-rafters to some winter hut. Several other long spars of bone were lying round in the same smoky state; and as no wood is procured in this desolate region, they may be considered as the store timber of the poor Esquimaux. Eight or ten double piles of stones, for the purpose of supporting canoes, were erected along the beach; and farther inland stood six large bone or winter huts, in a very dirty, dilapidated state; and as mosses and grasses were growing on their seats and sleeping places, they must have been long forsaken. Of the immense quantity of bones which lay scattered around, those of the deer were most numerous. At a short distance from the shore, on one of the shingle ridges which intersected the swamps, I found a flint knife lying near a small pile of stones, under which was another knife, an arrow, a dark flint for making cutting instruments, and two little bits of decayed wood, one of which was modelled like a canoe. Close to this was a larger mound, which contained a dead person sewed up in a skin, and apparently long buried. The body was so coiled up, a custom with some of the tribes

of Esquimaux, that it might be taken for a pigmy, being only two feet four inches in length. This may account for the otherwise extraordinary account given by Luke Fox, of his having found bodies in the islands in the 'Welcome,' which were only four feet long.

Near the large grave was a third pile of stones, covering the body of a child which was coiled up in the same manner. A snow-buntin had found its way through the loose stones which composed this little tomb, and its now forsaken, neatly built nest, was found placed on the neck of the child. As the snow-buntin has all the domestic virtues of our English

red-breast, it has always been considered by us as the robin of these dreary wilds, and its lively chirp and fearless confidence have rendered it respected by the most hungry sportsmen. I could not, on this occasion, view its little nest, placed on the breast of infancy, without wishing that I possessed the power of poetically expressing the feelings it excited. Both graves lay northeast and southwest. Before going on board I placed boarding pikes, men's and women's knives, and other articles which might be useful to the poor Esquimaux, on the huts and various piles of stones.

(To be continued.)

From the Wesleyan Methodist Magazine.

REVIEW.

The Life of the REV. JOHN WESLEY, A. M., Fellow of Lincoln College, Oxford; in which are included, the Life of his Brother, the REV. CHARLES WESLEY, A. M., Student of Christ Church, and Memoirs of their Family: comprehending an Account of the Great Revival of Religion, in which they were the first and chief Instruments. By the REV. HENRY MOORE, only surviving Trustee of MR. WESLEY'S MSS. 8vo. Vol. II, London, 1825. pp. 588.

THIS valuable biography being now completed, we shall close our notice of it by a few remarks of a more miscellaneous kind. On its leading characteristics and general excellence, as indicated in the first volume, we have dwelt at some length, and we sincerely congratulate the author and the connexion, upon the completion of a work so deeply interesting, both as a history of a most extraordinary revival of religion, and as bringing into so full, and, if we may speak, into so *living* a view, the chief instruments that were employed by Almighty God in commencing and establishing it.

The second volume leads the reader onward through the labours of Mr. Wesley and his coadjutors, and the extension of the

work of God at home and abroad; the difficulties which occasionally arose to dispute its progress; the various adaptations in the economy of Methodism to the claims of imperious circumstances; and the controversies to which the whole gave rise, until the close of Mr. Wesley's life. A review of his character and writings closes the whole. Much new matter has been introduced, with several characteristic and instructive letters and anecdotes, accompanied with incidental and valuable remarks and observations by the author.

The account of the last days, the death, and character of Mr. Charles Wesley, will be read with great pleasure; especially as it shows that in him the influence of

a true piety, and concern for the salvation of men, and the spread of true religion, triumphed over the strength of those powerful prejudices which prevented his continuing to take an equal share with his more cool and persevering relative in the maturing of that work, in the commencing of which he had an equal share of labour, suffering, and success. "Towards the close of his life," says Mr. Moore, "Mr. C. Wesley seemed to have adopted more liberal sentiments, and more comfortable views of the work. He generally feared much; it was his besetting weakness: but love triumphed over fear." The case, indeed, seemed to stand thus between the two brothers: Mr. Charles Wesley trembled at the very success of which he had been so great an instrument, as leading to arrangements and plans which, as a clergyman, he felt to be irregular; his brother rejoiced in the good done, made it his business to maintain and extend it, and left contingencies and future events to Him, whose he knew the work to be. One felt more like the minister of a particular church; the other lived in the spirit of his own ample sentiment, that "the world was his parish." The fact was, that neither could the one, with all his caution, disentangle himself from clerical irregularity; nor could the other, in every case in which he thought himself able to prove his own irregularity to be much less than it appeared to others, always succeed. The one wished to restrain the effects of what was in so great a degree the fruit of his own ministry, within bounds which would have been fatal to its existence; the other pursued his providential course, whither "the Spirit led him;" but with calm-

ness and consideration: and the only exception which a severe critic can, with any share of justice take, as to the elder brother, perhaps is, that he always appeared to himself to be a more submissive churchman than to all the world beside. This may be accounted for without, in the least, impeaching Mr. Wesley's sincerity; and by the concession of the fact he suffers nothing. But, however different the judgment of these illustrious brothers and coadjutors in noble and hallowed enterprise, the result has approached nearer to the *wishes* than to the presentiments of either; and has thus proved that the "hand of the Lord was with them," not only in life, but in overruling and directing their labours after their decease. Methodism has not gone so far from the church as Mr. Charles Wesley feared, and perhaps somewhat farther than Mr. Wesley anticipated; but it now exists in a state in which (the circumstances which have arisen being all considered) we may confidently affirm, from that view of their characters which this work contains, would inspire both, could they return from the dead, not only with satisfaction, but with grateful joy.

The character of Mr. C. Wesley is drawn by Mr. Moore with great force and feeling. The following observations relate to his poetry:—

"His poetical talents were of the first order. It is concerning *his* compositions that his brother, Mr. J. Wesley, writes such strong encomiums in his preface to his large Hymnbook. 'In these hymns,' says he, 'there is no doggerel, no botches, nothing put in to patch up the rhyme; no feeble expletives. Here is nothing turgid or bombastic, on the one hand, or low and creeping on the other. Here are no cant expressions, no words without

meaning. Here are (allow me to say) both the purity, the strength, and the elegance of the English language, and, at the same time, the utmost simplicity and plainness, suited to every capacity.’

“He wrote short hymns on most of the remarkable passages of the Old and New Testaments, and very largely on some parts of both. His hymns and sacred poems are an invaluable treasure. There is not a point of divinity, doctrinal, experimental, or practical, which he has not illustrated in verse; which, for purity, and often for sublimity, may vie with any in the English language. But they especially evidence, that the mind of the writer was deeply impressed with his subject, and fully acquainted with the religion of the heart.

“It has been said by some, who knew him superficially, that the poet was spoiled by religion, else he would have shined in the higher walks of that science. But had he been so unfaithful to Him who called him, as to leave Paradise for Parnassus, there could be no certain fulfilment of these conjectures, as the Lord might take away even those natural gifts. Specimens are, however, still extant, which fully show, that he had genius equal to the highest walks of poetry, and taste to direct it, so as to excite admiration in the best informed.

“Numberless examples might be given of his genius and taste; but, however unfashionable it may appear, I cannot but give the palm to his ‘Family Hymnbook.’ Such accumulated strength and beauty of expression, in presenting the daily wants, pains, trials, and embarrassments of a family, to the God of the families of the whole earth, surely never before was presented to the suffering children of men. It seems as if he had after he became a domestic man, noted every want that flesh is heir to within that circle, and that his one desire was to elevate and direct the subjects of the curse to that only remedy that turns all into blessing! We expect a man of real genius to be great where the subject is inspiring; but to be great in the privacies of common life, to be a true poet, (while the man of God equally appears,) in those littlenesses, so called, of daily occurrence, shows an elevation and spirituality of mind that has been rarely, if ever, equalled. A shrewd

judge of human nature has said, that no man ever appeared great in the eyes of his valet-de-chambre. Charles Wesley was as great in the eyes of the retired partners of his domestic joys and sorrows, as in the schools of philosophy and the arts, or the dangers and toils of the field, in which he entreated sinners to be reconciled unto God!”

In the above commendation of the great excellence of the Family Hymnbook, we agree with the author; but it is, we think, in the large hymnbook, in use in all our congregations, that we are to look for the noblest monument of Mr. C. Wesley’s hallowed genius, and it is that which gives him an everlasting claim upon the gratitude of the Body at large. We think it, indeed, a singular providence that two men should be raised up, so connected, so talented, and each with those peculiar gifts which fitted them so eminently to be the instruments of reviving the spirit of true religion, and of establishing its influence in the judgments and the hearts of men; one, the distinguished teacher, the other, the sweet singer of our Israel, whose varied and copious strains embody, in clear, nervous, and beautiful verse, all the principles, and all the emotions of a deep-seated piety; advancing from the dawn of religious feeling, or the painful complaint of the want of it, and from the deep terrors and alarms of an awakened conscience, through the waverings of a weak, or the triumphs of a victorious faith, through hope and fear, through the visitations of doubts and darkness, to a settled communion with God, the entire recovery of his image, and the triumphant anticipations of his glory. Of hymns of prayer and praise, many had been written by others, and some had written them well; but never before had all that passes in almost every heart which

is the subject of a work of God, varied as that "mighty working" is in different individuals, been expressed in such compositions; in which every feeling flows forth in appropriate words, that seem to leave nothing, in the hearts of any, untold to God; nothing unformed into a devotional act; and which, therefore, on all experimental subjects, especially, become so fit and edifying a medium of private and public worship. Methodism, indeed, would have suffered much if neither of the brothers had been endowed with poetic talents. Had that talent been less eminent we should at this day have been doomed to sing, as part of our devotions, strains less ennobling, less nervous, and, consequently, less beneficially influential: had it not existed Mr. Wesley must have resorted to Tate and Brady, to Watts and Doddridge; all infinitely inferior in strength and purity of style, and none of them entering so deeply and so richly into the things of God. We speak of the compositions of these distinguished men, of course, as a whole, allowing that in particular hymns and psalms they are sometimes very eminent. But Dr. Watts himself, by far the best maker of hymns previously, is unequal, and though delightful in his harmony, tinselly, and sometimes puerile in his imagery. None of the hymns composed by the authors above alluded to, had they been even more poetically excellent, could, however, have conveyed the theology of the Wesleyan Body. This important end is secured by the large Hymnbook. The language of the standard sermons and notes on the New Testament, is the language of the hymns; and as those who object to forms of prayer, do not object to forms by which to sing; and as

the hymns can never become obsolete in style, so long as the English language retains its purity and good taste, and reverential piety shall remain, they will greatly serve the same important purpose in the Methodist connexion, as the liturgy in the Church of England: they will be an important guard around our doctrines, and serve to check all defection from their purity. The honour conferred by God upon the consecrated genius of Charles Wesley is singularly great. Perhaps not an hour has passed for the last fifty years, in which his verses have not been a means of raising devout affections in some minds: and how often have they been repeated with rapture by dying Christians! In how many parts of the earth where the English language is known, though spoken with broken accents, and in some other languages also, do his verses now give expression to the sighs of a broken, and the grateful emotions of a healed, spirit! Whilst we bless God for John Wesley as the *divine*, we ought to be equally thankful for Charles as the *poet*. The debasing, scoundrel doggerel, which has been occasionally strung together in petty pamphlets, and for a time obtained popularity in some parts of the north of England, attracting the vulgar ear by its rude and boisterous jingle, or its sign-post painting style of imagery, is one proof of the importance of a standard hymnbook.

Mr. Moore has, of course, introduced among the coadjutors of Mr. Wesley, the late Dr. Coke, and has given a short biographical sketch of that eminently useful individual. In this digression, it strikes us, there is either too much said or too little. Too much, if the only reason for introducing

Dr. Coke was, to complete the history of the progress of Methodism, and to explain the proceedings of the leading subject of the work; but far too little to convey any adequate idea of the character and labours of a man so eminent, and the effects of whose zeal and generous self-devotion to the cause of God at home and abroad, will be felt in so many distant parts of the earth for many generations. As the author did not intend to give even a comprehensive sketch of Dr. Coke's life, we can see no reason, no historical necessity, why so much is said of his early personal experience; which is given in rather an obscure manner, with some singular saving clauses, and certainly with a coldness which but ill accords with that warm and grateful remembrance which Dr. Coke's character and services in the cause of God and a perishing world of heathens, have deservedly fixed in the minds of the Methodist connexion, and the Christian public. This portion of the work appears to have been written somewhat under the feeling of times, and differences of opinion, and party collisions, long since past, and in which now scarcely ten persons can be found who have any interest at all. The modern race of Methodists, and the religious public, know Dr. Coke, not in those difficult situations in which he was placed, or placed himself, between Mr. Wesley and the preachers, from which Mr. Moore's estimate of him seems to have taken a tinge, but by what is infinitely more important, by his eminent and never-to-be-forgotten "works of faith and labours of love."

The author has spent some time in showing that Episcopacy, by name, was not introduced into the

American Methodist Society [by the sanction of Mr. Wesley, who, though he in point of fact did ordain bishops for the American societies, intended them to be called "*Superintendents*." To the statement of this, as an historical fact, no objection certainly lies; but the way in which it is enlarged upon, and the insertion of an objurgatory letter from Mr. Wesley to Mr. Asbury on the subject, (whatever characteristic excellencies the letter possesses,) can have no tendency but to convey to the reader an impression somewhat unfavourable to Dr. Coke and Mr. Asbury, as though they were ambitious of show and title. Mr. Moore, indeed, candidly enough relieves this, by admitting that on Mr. Wesley's principle itself, and in his own view, they were true scriptural *Episcopoi*, and that Mr. Wesley's objection to the name, in fact, arose from its association in his mind, rather with the adventitious honours which accompany it in church establishments, than with the simplicity and pre-eminence of labour, care, and privation, which it has from the first exhibited in America, and from which it could not, from circumstances, depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste or expediency. If there was any flaw in this transaction, it was in the act itself of ordaining to the episcopal office; but if not, as the author, we think, satisfactorily shows, considering the state of the American societies, then the assumption of the Scriptural name, as the *thing* itself was contended to be Scriptural, ought not to have been so represented as to give unnecessary offence to our American brethren, by any innuendo of am-

bition in men to whom they have been accustomed to look with reverence as the founders of their own peculiar institution. For them that peculiar form of church-discipline seems to have been as necessary and useful, as it is unnecessary, and would be injurious, to Methodism in this country; and whether the name had or had not the sanction of Mr. Wesley, is now of the least possible consequence, as the episcopacy itself was of his creating. The stress of criticism will never lie upon the term, but upon the ordination itself. If the only object of introducing the subject was to show Mr. Wesley's love of simplicity, two lines, we think, would have done that as effectually as so many pages. The moral would have been as pointed, and the tenderness to the individuals concerned, greater.

Incidentally connected with this account, we find a passage which is capable, we presume, of being carried farther than the excellent author himself intended.

"Where the necessity did not appear, he (Mr. W.) highly respected antiquity, and would never deviate from the accumulated wisdom of ages, or shock the common sense of mankind. The moment he saw the necessity of giving an entire gospel ministry to his people, he revolted from conferring it in any way not sanctioned by the apostolic practice, or the usage of the purest ages that succeeded them. Hence, he never would acknowledge any ministry that was not conferred in the Scriptural, apostolic, and ancient way, by '*laying on of hands*!'"

Unquestionably, Mr. Wesley had no idea of ordination, properly so called, that is, appointment to the full exercise of the Christian ministry, in all its branches, unaccompanied with the imposition of hands. He would be led to this from the examples in the New Testament, and the practice of

almost all churches from the earliest times, whether of national establishments or those dissenting from them. Accordingly, some have thought that when, upon those changes which took place among us after Mr. Wesley's decease, the act of receiving preachers into full connexion became professedly a proper ordination to the full ministry, this form ought to have come in along with it, agreeably to Mr. Wesley's own view above stated, and to his practice in those cases in which he gave ordination during his life. We think there is much weight in this. That act of the conference by which its preachers are received, is truly and substantially ordination, and may as well be called by this established ecclesiastical term as by any other. This is, in truth, its nature and essence, whatever it may be called; but though absolutely and substantially Scriptural, it can scarcely be considered as *circumstantially* conformable to the Scriptural model, without this primitive, authorized, and almost universal rite; and seeing the Scriptural example, and the general practice of churches cannot be denied, if any object to it, they are rather bound to show reasons why the Scriptural precedents ought not to be conformed to, than entitled to demand reasons why they ought; when this is surely sufficient that the example is actually in the Word of God. But though this is our view, the passage above quoted seems to intimate that the "*laying on of hands*" is the essence of ordination, and that the latter cannot exist without it. This, we believe, is in appearance only, and what the author did not intend to convey; and we have made these remarks to prevent this misunder-

standing, whilst we wish the authority of Mr. Wesley's judgment on this point to have its due weight. Imposition of hands is not, certainly essential to ordination; it is not ordination itself, but an expressive, significant act by which ordination is indicated, a mode of doing that which may be otherwise done. But since it is of the first importance to keep as near to the Scriptural model in all sacred offices as possible; seeing that Almighty God may have reasons for what is circumstantial and ceremonial which are unknown to us, and because of that humble deference which we owe to what He has appointed, though it be but in the way of example; and, farther, because of the expressiveness of the act itself, and the additional solemnity which it imparts to the most solemn act of the ministers of the Christian church, the reasons ought to be very weighty which can wholly justify a Christian church in abstaining from it.

In page 437 is inserted the last letter which Mr. Wesley ever wrote. This circumstance would give us an interest in it; but it is on negro slavery, a subject of lively interest at the present moment. He had borne an early and honourable testimony against the trade in human beings, that grievous national sin which so long loaded our country with guilt, and from which it never can be fully freed, until effectual measures are adopted by the legislature for the ultimate extinction of slavery throughout the empire; and this letter, as Mr. Moore justly observes, was "a fit close to a life spent in preaching deliverance to the captives, and the opening of the prison doors to those who are bound." The gentleman to whom it was addressed, was, we believe, Mr. Wilberforce,

that yet *honourably* calumniated individual, who has surrounded himself, throughout his public life, with the glorious shame of advocating the cause of a race, who, to this day, are esteemed goods and chattels, and bought and sold like the beasts that perish.

"London, February 26, 1791.

"DEAR SIR,—Unless the Divine Power has raised you up to be as *Athanasius contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, 'if God be for you who can be against you?' Are all of them together stronger than God? Oh 'be not weary in well doing!' Go on, in the name of God, and in the power of his might! till even American slavery (the vilest that ever saw the sun) shall vanish away before it.*

"Reading this morning a tract wrote by a poor African, I was particularly struck by that circumstance,—that a man who has a black skin, being wronged or outraged by a white man, can have no redress: it being a *law*, in all our colonies, that the *oath* of a black against a white goes for nothing. What villany is this!

"That He who has guided you from your youth up, may continue to strengthen you in this and all things, is the prayer of, dear sir,

"Your affectionate servant,

"JOHN WESLEY."

Such was Mr. Wesley's brief, but strong, and almost dying testimony against slavery, which, we trust, none of his followers will ever forget.

The author, page 418, justly commends the brevity and clearness of Mr. Wesley's notes on the New Testament, especially as they were intended to be one of the standards of doctrine in the Body;

* In this passage, and in the following paragraph, we presume Mr. Wesley had special reference to the slavery of the West Indies, as appears from his using the phrase "our colonies," and the date of the letter "1791."—*Am. Eds.*

and in this work, with respect to theological difficulties, Mr. Moore observes, "As he informed me, he took care not to bind any man's conscience where God had not bound it." In a note Mr. M. instances some of those "difficult questions," which Mr. W., as he states, left thus free. We demur to two of the three which he has adduced; but to the third, the doctrine of Christ's descent into hell, we agree with him. It is a point on which Mr. Wesley was too wise and too liberal to bind any man. Mr. Moore, however, seems, in the conclusion of his note, to treat the doctrine of Christ's descent into that region of hades, which is popularly called hell, with greater seriousness, imagining it to be connected with a possible pernicious consequence, which few, we believe, have ever suspected, and for which, certainly, there is no logical foundation. He has not stated the reason for that opinion, as held in modern times, with exactness. "One of its principal supports," he observes, "is that as all power was given to Christ, so he must take possession of every part of his dominions, and consequently of hell." Now, so stated, we believe that this has seldom, if ever, been urged as an argument for this opinion; and, when correctly stated, it has not been urged "as one of its *principal* supports," being, at best, a secondary and auxiliary reason. The real ground of this opinion, which we grant ought to be as free as the author represents Mr. Wesley to have left it, is that, in the judgment of those who adopt it, several important passages of Scripture are more satisfactorily explained by the hypothesis; and the consideration of these forms a subject of biblical criticism, cer-

tainly not to be despatched in two sentences of a note. The argument by which Mr. Moore connects this opinion with the salvation of fallen spirits, is wholly, and on the first view, futile, and can leave no impression but that of surprise: "But did he thus take possession of hell as the *Son of Man* and Mediator? If so, then it should seem there is *hope* for those consigned to it." This, indeed, would be valid if he took possession as Mediator "for those consigned to it;" but, unfortunately for the author's argument, nobody has affirmed this; and he might take possession as "*Son of Man*," in a far different character from that of Mediator, even that of Lord and Judge: "for the Father hath given him authority to execute *judgment* also," for this very reason, "because he is the *Son of Man*." The conclusion of the author on this point depends wholly on an assumed and unsound premise, and the doctrine is left as innocent as he found it. It has about the same relation to the consequence which his note would connect with it, as Tenterden steeple to the Goodwin sands.

Mr. Moore's view of the character of Mr. W. is in his best manner; discriminating, just, embued with affectionate and venerating remembrance, dignified, and nowhere deteriorated in its effects by the common-places of panegyric. It is, perhaps, too limited in his range of topics; but highly instructive. The observations on his writings are exceedingly just; but knowing, as we do, the peculiar fitness of the author, to have presented an analysis of the most important labours of Mr. Wesley's pen, and to have drawn out his doctrinal views on some of those points, by which he was

most distinguished from others, and to exhibit their true lines of demarcation, and their bearing on the general system of experimental Christianity, we regret that what is so excellent as far as it has been done, should not have been carried farther.

In the course of the work, we have observed two or three instances of an approach to sarcasm, in speaking of individuals, which might as well have been omitted. We may instance the preface, where Mr. Southey is called "a writer by trade," and allusion is made to "his patrons the booksellers;" as implying some reflection upon his sincerity. On the fairest grounds, Mr. Southey has received in that powerful preface, and in the course of the work, "his portion of meat in due season;" but, generally speaking, it is surely no disgrace to any man to be a writer by profession. Such was Dr. Johnson, and such were many others, whose names have the most honourable places in our national literature; nor does it follow from this that a writer should, as a matter of course, lend his conscience to please his "patrons the booksellers," any more than that a preacher by profession should bend the truth to please his congregation. Mr. Southey was incompetent to the task of writing the Life of Mr. Wesley; he got out of the path, for this plain reason, that "he walked in darkness;" and in a few instances he has offended against candour, and submitted to the dominion of prejudice; but we see no reason to charge him with intentional wrong; and we have a much better opinion of him than to believe that he would knowingly sacrifice truth for the sake of making his book more saleable. These, however, and

some other minor opinions and remarks, rest with the author; for though this Life of Mr. Wesley is to be regarded as, in some sense, the authorized and sanctioned publication of the conference, by whom it was gratefully received upon the offer of the author, who generously devotes the profits to the carrying on of the work of God by the instrumentality of the Body; yet every author must claim a large scope for the exercise of his own judgment in works so miscellaneous as this, and the Connexion can only stand committed to it in substance.

As a whole, that Connexion owes a large debt of gratitude to the venerable author, for undertaking so laborious a task at an advanced period of life, and for the vigour and ability with which he has executed it. To the Methodists themselves it is an invaluable treasure; though we still think, high as our sense is of the value of these volumes, that a Life of Mr. Wesley adapted to the religious public at large, is still a desideratum. Such a work would be freed from many of those details which are interesting chiefly to the Methodists themselves, and from the greater part of those disciplinary and personal controversies and bickerings, which, though they engaged attention for the time, were but of temporary interest, and have, in some instances, been too carefully perpetuated among ourselves. For such a work the present will, at some future time, furnish valuable materials, and would still retain its own peculiar interest, were one more general in its object executed in the ablest manner.

To Mr. Moore's work is added an appendix occupying about 100 pages, and consisting of a corres-

pondence between Mr. Wesley and a person who assumed the name of John Smith, (who is generally supposed to have been Archbishop Secker,) on some of the most important doctrines of Methodism. Mr. Wesley's letters contained in this correspondence will be read with lively interest; for, although they cannot be con-

sidered as expressing his maturest thoughts on the subjects of which they treat, being written at an early period of his extraordinary career; yet they will be found to comprise much valuable instruction, and the Methodistical student, especially, will be disposed to present to Mr. Moore his cordial thanks for their publication.

ANECDOTES OF MR. CHARLES WESLEY.

It has been said, "that one born a poet, is a poet in every thing." I have often thought of this sentiment when contemplating the character of Mr. Charles Wesley. He had great eccentricity, even from a child. Divine grace soon corrected this constitutional exuberance; but something of it innocently remained throughout his whole life. When at the university, in early youth, his brother (as he informed me) was alarmed whenever he entered his study. *Aut insanit homo, aut versus facit.** Full of the muse, and being shortsighted, he would sometimes walk right against his brother's table, and perhaps overthrow it. If the "fine phrenzy" was not quite so high, he would discompose the books and papers in the study,—ask some questions without always waiting for a reply,—repeat some poetry that just then struck him,—and, at length, leave his brother to his regularity: but all this was soon corrected by "*the wisdom from above.*"

His complete knowledge of the classic writers, and his high relish for their beauties, when it could be drawn from him, (for he was dead even to that kind of applause,) has often excited my surprise, how he could bring himself

into the bondage of regular study, which he must have done to attain such excellence. But his brother Samuel was his tutor, and kept him, *pro imperio*, to his books till the drudgery was over; and then the stores of Greek and Roman poetry were a sufficient stimulus. One day, after having talked on religious subjects for some time, he broke out,—“Come, I'll give you two hundred lines of Virgil.” He began, and it was Virgil indeed! I question if the great poet was ever more honoured. The prosody was as truly Roman as the language.

When he was nearly fourscore, he retained something of this eccentricity. He rode every day, clothed for winter, even in summer, a little horse grey with age. When he mounted, if a subject struck him, he proceeded to expand and put it in order. He would write a hymn thus given him, on a card, (kept for the purpose,) with his pencil, in shorthand. Not unfrequently he has come to our house in the City-Road, and having left the pony in the garden in front, he would enter, crying out, “Pen and ink! Pen and ink!” These being supplied, he wrote the hymn he had been composing. When this was done he would look round on those

* “The man is mad, or making verses.”

present and salute them with much kindness, ask after their health, give out a short hymn, and thus put all in mind of eternity. He was fond of that stanza upon those occasions :

There all the ship's company meet,
Who sail'd with the Saviour beneath :
With shouting, each other they greet,
And triumph o'er sorrow and death.
The voyage of life 's at an end,
The mortal affliction is past :
The age that in heaven they spend,
For ever and ever shall last!

It seemed to me that he could never study regularly after he was delivered from tutors and governors. His hymns and sacred poems, which will be admired beyond any thing of that kind, when the age shall have a truly religious taste, perhaps owed much of their strength and excellence to that circumstance. His feelings were strong, his affections warm, and his imagination ardent; and, as he was a master of language, the subject flowed from him in an order that no study could supply. But he seldom, if ever, wrote a line upon any subject that was given to him. He admired Mr. Fletcher beyond all men; but he never, I believe, wrote a line upon his death. His brother requested him to write an elegy upon that occasion, "which," said he, "I will print with my funeral sermon." He made no reply, but seemed to nod assent. Some time after, I asked Mr. J. Wesley if he had received the elegy. He replied, "No: my brother, I suppose, is waiting for a thought. Poets, you know, are maggoty." The thought, I believe, never came.

I have now before me the strongest testimony that can be given at this day, that he refused a living of five hundred pounds a year, choosing to remain among the people that he loved. He also refused a large fortune offered him by a lady whose relatives had

quarrelled with her; telling her in his usual short way, "it was unjust." The lady, after trying in vain to bend his spirit, informed him that she "had struck his name out of her will; but that, nevertheless, her family should not possess the fortune." Being advised to accept the fortune, and give it to the relatives,—“That is a trick of the devil,” said he; “but it won't do. I know what I am now; but I do not know what I should be if I were thus made rich.”

In the three or four last years of his life, he visited the prisoners under sentence of death in Newgate. Having become acquainted with the Rev. Mr. Villette, the ordinary, he had full liberty for this work, and frequently preached what is called “the condemned sermon.” I attended him upon one of those occasions, and witnessed with feelings which I cannot describe, the gracious tenderness of his heart. I saw the advantage of proclaiming the gospel to those who knew they were soon to die, and who felt that they had greatly sinned. He composed many hymns, most strikingly suited to their unhappy condition; and used to come, as before mentioned, to the Chapel-house in the City-Road, and after reading those hymns to us, he used to call us to unite in prayer for these outcasts of men. When we arose, something of that peculiarity would sometimes appear, which I have already noted. He would ask, “Can you *believe*?” And, upon our answering, “Yes, sir,” he would flourish his hand over his head, and cry out, “We shall have them all!” and immediately hasten away to the cells, to hold out life to the dead.

I must mention the remarkable gift which he possessed, of prompt-

ness in answering attacks, or replying to the remarks of those who attempted to hedge him in. Soon after the work of God began, the question of absolute predestination was introduced among the people, and was soon followed by Antinomianism. Mr. Charles Wesley was roused to the most determined opposition against this evil, which was making havock of the people

around him. One day he was preaching in Moorfields, and having mentioned those things, he added, "You may know one of these zealots by his bad temper." A person in the crowd immediately vociferated, "You lie!" "Hah!" said Mr. C. Wesley, "have I drawn out leviathan with a hook?"—*Moore's Life of Mr. Wesley*, Vol. ii.

NATURAL AND MORAL ABILITIES.

THE Editor of the "Western Recorder," a religious newspaper printed at Utica, introduces to his readers an extract from a sermon of the REV. MR. BEMAN, because, he says, it contains "one of the choicest exhibitions of the doctrine of natural and moral inability" he has "lately seen." Now we have no objection to this: it may be, for aught we know, the choicest exhibition of this doctrine ever before given to the public. But against the doctrine itself, as it stands connected with other parts of a creed universally adopted by Calvinistic and Hopkinsian ministers, we have many objections. We, however, agree with the author of the sermon, that the only reason why sinners do not *repent and believe the gospel*, is because they *will not*; and we have no objection to his calling this obstinacy of the sinner's mind, a "moral inability:" nay, we go farther still, and agree with him in asserting, that while sinners persist in their wilful obstinacy they *cannot* repent; for who is so inconsistent as to suppose that a sinner has an ability to will in two contrary directions at the *same time*!

But, though we so far agree, there are other points in which we

think our discrepancy is not slight. In the first place, we think that he misrepresents (without doubt, unintentionally) his antagonists, when he says they believe that a sinner's "obligations to repent and believe the gospel are created by the fact, that God communicates assistance and grace to him, without which these obligations would not exist." We know not, indeed, but that Mr. Beman may have found a people who hold this strange and inconsistent notion; but, as far as we are concerned, and we have reason to think he directed his censure at us, we beg leave to say that we hold to no such thing. On the contrary, we think, that the *obligation* of man to love his God with all his heart, arises from the *relation* in which man stands to his God, as his Creator; and that neither the fall of Adam, in which is included our own apostasy, nor any state of guilt into which we may plunge ourselves, annihilates this obligation. It is as lasting as eternity, and as comprehensive as intelligent existence: and the extent of this obligation is described in that immutable law which is founded in the nature and fitness of things. An inability, whether it be physical or moral, to obey this law, by no

means exempts the sinner from the obligation.

But while we freely grant this point to Mr. Beman,—not, indeed, as conceding any thing in favour of his system, it being a truth we always held sacred,—we affirm that God does not, nor cannot, while he remains just and good, and while the gifts of his grace to man are not withheld, require any *probationary* sinner to fulfil this obligation without the communications of his grace and Spirit. Waving, for the present, all other considerations in support of this position, we say he cannot do this, *because this grace and Spirit are given to every man during his probation.* You might as well say that a man can see without the light at mid-day, as to say that God requires a sinner, during his merciful visitation, to repent and believe the gospel without gospel-grace, although the obligation to do so antedates with man's apostasy. While the light shines I cannot see without it, any more than I can write without the use of my pen while I am actively employing it for that purpose. The blessings of the gospel, among which are included the power to repent, believe in Christ, and to love God with all the heart, are in the hands of every man whose sins have not thrown him beyond the reach of mercy; and while this is the case, how can God require him to do these things without them?

Another objection against the theory, as explained in this sermon, is, that it is advanced in connexion with the belief that all things happen, not only according to God's decree, but according to the efficient operation of Divine agency on the heart. From whence springs this *disinclination* to good, this "hatred to God and his ways?"

According to the new divinity advanced by Mr. Hopkins,—and this notion of a "moral inability" belongs to that divinity,—it is, "according to the wise constitution of God," derived from Adam, as a consequence of his sin and fall. And how came he to sin and fall? Because God from all eternity decreed that he should. And why is it that this disinclination to good is destroyed in one sinner and not in another? Because God, according to his sovereign pleasure, selects whomsoever he will as objects of his love, operates directly on their hearts by an irresistible influence, and changes them from sin to holiness; and leaves all the rest under the domineering influence of an *inability* to do good, that they may thereby fulfil the original, unalterable, and eternal decree of God. Now, according to this doctrine, which is professedly believed in by every Hopkinsian minister, we ask, and we should rejoice to have a satisfactory answer in the negative, can the sinner be blamed consistently with justice and goodness, for the want of a *disposition* to return unto God, and to love him? This inability has been induced by causes as completely beyond his control, as are the movements of the luminaries of heaven. It is, according to the notion above stated, an effect resulting entirely from causes which operated in conformity to, and under the immediate agency of the "decretal," as it has been called, "will of God." How idle is it then for a man who believes in a doctrine so absurd and shocking, to say that the "difficulty in the way of a sinner's returning to God, is wholly of a moral and not of a physical character." Though we fully believe this assertion, yet on the principle of universal and eternal decrees, we see there is a

much more insurmountable difficulty in the way; even the eternal and immutable decree, purpose, and will of that God who determined that those sinners should for ever be held under the iron bondage of this moral inability.

But we have yet another objection to this theory: the way in which it is stated, it is self-contradictory. It says, that while the sinner is held under the domineering influence of this moral inability, he has a natural ability to do what God requires, independently of divine grace. It follows, therefore, that the same identical sinner has a natural power to do that, for the performance of which he has no moral power. We doubt whether this will hold good in any one instance. Suppose I have *natural* but no *moral power* to write: it might be granted that so far as the power to take my pen, and form letters and words is concerned, I have this power naturally; that is, my bodily powers are sufficient to do this, provided I have a willingness of mind to do it; but while my mind or disposition is fixed that I will not write, I ask whether my physical powers are sufficiently strong to conquer this moral inability, and make me write whether I will or not? If so, then I have a natural power to do that which I utterly and obstinately refuse to do. What now becomes of this contemptible inability? So far from being a hinderance to the exercise of my natural functions, it is compelled to yield to superior force, although it still exists, and exerts its utmost strength to resist the control of its more hardy antagonist.

If we apply this theory to moral and religious subjects, we shall see its absurdity still more promi-

nent. Here is a sinner obstinately bent on persisting in his rebellion against God. His moral aversion to God impels him on in his straight forward course of folly and sin; and he proves the strength of his moral inability by his determined opposition to spiritual and divine things. Notwithstanding all this, according to the theory we are opposing, this man has natural power, independently of divine grace,—for grace is supposed to have no concern with the natural power of man, it being only concerned in subduing his moral powers,—to repent, believe in Christ, love God, and, of course, go to heaven, a most graceless wretch!

But, after all, of what avail is either natural or moral power, ability, or inability, against eternal, unalterable decrees? Whatever advantages a *reprobate* may possess, it is certain, that if this doctrine of universal decrees be true, he is doomed to hell without reprieve.

Allowing, that though "all have sinned, and come short of the glory of God," yet Christ has *died for all*, the aids of the Holy Spirit are granted to all in the day of their merciful visitation, we may then perceive that the only reason why sinners do not repent and love God, is because they *will* not. But what can this *will* not do in opposition to the immutable and eternal determination of God? According to the principle, therefore, on which the theory of a natural ability, and a moral inability is engrafted, the want of a disposition is no reason at all why sinners do not repent and believe in Christ; but this reason is to be found solely in that sovereign pleasure of God, which leads him to refuse to break down this disposition, and subdue it to the obedience of Christ.

FRIENDLY HINTS TO ALL WHOM THEY MAY CONCERN.

Extract of a letter from the REV. BEZALEEL HOWE, to the Editors, dated June 7, 1825.

You will perceive that the demand for the Magazine on this circuit has very considerably increased; and, I am fully persuaded, that with a little exertion, it may have a very extensive circulation; and, that from the manner in which it is conducted, it will prove a lasting benefit both to the minds and morals of its readers. It will create a taste for reading, and afford a useful occupation of time which would otherwise be spent in idleness, if not in sin, and thereby prepare the hearts of its readers for the reception of the word preached.

I know not that there was more than one subscriber on this circuit last year; and many to whom I have spoken on the subject, knew not that such a thing was in existence, and even when first informed of the fact, few could be induced to subscribe: but now, when they see it and read it, they are not only satisfied but delighted; and if our people generally possessed means of payment, I am satisfied that the subscription list would be doubled.

Extract of a letter from MR. SAMUEL WILLIAMS, of Chillicothe, Ohio, to the Editors, dated June 14, 1825.

I HAVE obtained seventeen new subscribers for the Magazine since my last order. Most of these I obtained at the close of a camp-meeting, in about fifteen minutes, though I only presented the subscription privately. Several of these had *never before heard that such a work was published!* Others, who had heard of it, had not before the opportunity to subscribe. I am persuaded that had I attempted it earlier in the meeting, before the greater part of the people had departed, I could have got at least twice as many names as I now send you. And I am more than ever convinced that it must be owing to inattention, at least, on the part of some of the preachers on the circuits, that no more subscribers are returned by them. Can nothing be said or done that will induce them more generally to engage heartily in this matter? The great revival here has not yet come to a close. Sinners are still awakened, mourners converted, believers strengthened, and built up in the faith of the gospel; and the whole church appears to be "strong in the Lord, and in his mighty power." The number of members added to this society since the conference last September, is at this time three hundred and fifty-four.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

NEW ENGLAND CONFERENCE.

FROM the minutes of this conference, which was held in Boston, the 8th of June last, we give the following abstract. It will be recollected that in consequence of this conference being divided last year, the number of members and preachers will appear less this year than last. We hope to be able to give an account of the Maine conference in our next number.

Preachers received on trial, 17. Ordained deacons, 12. Located, 3. Returned supernumerary, 8. Superannuated, 1. Numbers in society, 16,055.

Stations of the Preachers.

BOSTON DISTRICT.—*Edw. Hyde*, P. E. Boston—*Timothy Merritt*, *Isaac Bonney*, *Aaron D. Sargeant*. Cambridge—*Damon Young*. Charlestown—*Orange Scott*. Saugus and Malden—*La Roy Sunderland*, *Sereno Fisk*. Lynnwood End, Marblehead, and Salem—*Epaphras Kibby*. Lynn Common—*J. F. Adams*. Newbury—*John Adams*. Ipswich and Gloucester—*Aaron Waitt*, *Aaron Joycelin*. Dorchester—*S. G. Atkins*, *Solomon Sias*. Weymouth—*S. Norris*. Marshfield—*Henry Mayo*, *Benj. Jones*. Duxbury—*Bartholomew Otheman*. Fairhaven and Middleborough—*Leonard Bennet*, *Asa Kent*, sup.; *Geo. Sutherland*. New Bedford—*Fred. Upham*. Sandwich and Falmouth—*Eras-tus Otis*, *John Hutchinson*. Martha's Vineyard—*David Culver*. Nantucket—*Daniel Fillmore*, *Jotham Horton*. Barnstable—*Hezekiah Thatcher*. Chatham—*Nathan Paine*. Wellfleet—*Lewis Bates*. Eastham—*Ephraim K. Avery*. Provincetown—*Shipley W. Willson*.

NEW LONDON DISTRICT.—*Joseph A. Merrill*, P. E. Needham—*John Lindsey*, *Jared Perkins*, *H. S. Ramsdell*. Ashburnham—*Aaron Lummas*. Winchester—*George W. Fairbank*, *John E. Risley*. Brookfield—*Joel W. M'Kee*. Springfield—*Daniel Dorchester*. Wilbraham—*Isaac Jennison*. Tolland—*Elisha Frink*, *Benj. F. Lambert*, *Milton French*, sup. Hebron—*Amasa Taylor*, *Elijah Willard*. New London—*Isaac Stoddard*. Warwick—*Benjamin Hazleton*, *Warren Wilbur*. Providence—*Daniel Webb*. Bristol—*Phineas Peck*, sup. Newport—*Enoch Mudge*. Rhode Island and Little Compton—*Newill S. Spaulding*. Somerset—*Heman Perry*. Easton and Stoughton—*Charles Virgin*. Mansfield—*Ebenezer Blake*, *Daniel L. Fletcher*. Milford—*Edward T. Taylor*, *Thomas W. Tucker*,

sup. Pomfret—*John W. Hardy*, *John W. Case*. Norwich—*Elias Marble*, *Reuben Ransom*.

VERMONT DISTRICT.—*Wilbur Fisk*, P. E. Lyndon—*John G. Dow*, *Justin Spaulding*. Danville—*Thos. C. Pierce*, *Ebenezer Ireson*. Hardwick—*Roswell Putnam*, *Ira Bidwell*. Derby—*Nathaniel W. Aspinwall*. Barre—*John Lord*, *David Leslie*, *Elihu Scott*. Moretown—*John Foster*, *Darius Barker*. Vershire—*Isaac Barker*, *Nathan W. Scott*. Norwich—*Joseph B. White*. Chelsea—*Jas. Templeton*. Barnard—*Abm. D. Merrill*, *Benjamin C. Eastman*. Rochester—*Benjamin Paine*. Weathersfield—*Chas. D. Cahoon*, *George Putnam*. Athens and Weston—*Elijah Spear*, *William Barstow*. Unity—*Joel Steel*, *Amasa H. Houghton*.

NEW HAMPSHIRE DISTRICT.—*Benj. R. Hoyt*, P. E. Portsmouth—*Jacob Sanborn*. Dover—*John N. Maffitt*. Somersworth—*Eleazar Steel*. Rochester—*Herschel Foster*. Gilmanton—*Zenas Adams*, sup. Tuftonborough and Sharp-leigh—*William M' Coy*, *Enoch Bradley*. Sandwich—*James B. H. Norris*, *Nathaniel Norris*. Plymouth and Bristol—*Jos. Kellum*, *David Stickney*. Landaff—*Haskell Wheelock*, *George Stoops*. Lancaster—*Benjamin Brown*, *Rowse B. Gardner*. Orford—*Charles Baker*, *Nathan Howe*. Canaan and Lebanon—*Caleb Dustin*, *Giles Campbell*. During—*Samuel Kelly*, *Matthew Newhall*. Sutton—*Ezekiel W. Stickney*. Pembroke—*Moses Sanderson*, *William R. Stone*. Poplin—*Squire B. Haskell*, *Edwin Plummer*. Salem—*Jos. Allen*. Epping—*Orlando Kinds*, sup.; *John Broadhed*, sup. Sailesbury—*Amasa Buck*.

George Pickering, Conference Missionary.

David Kilbourn, *Ephraim Wiley*, and *David Copeland*, are transferred to the Maine Conference.

The next Conference will be held at Wilbraham, Massachusetts, on the 7th of June, 1826.

GOOD EFFECTS OF CAMPMEETINGS.

Communicated to the Editors by the REV. THOMAS MADDEN, Niagara, July 4, 1825.

THE song of gospel triumphs must ever be grateful to that ear which has any relish for divine melody. And while the promulgation of sacred truth unites the common interest and efforts of religious communities, the success of their attempts gives fresh vigour to their exertions, and excites warm

emotions of gratitude in the hearts of those who know from experience how to appreciate its principles. Hence the feeblest dawn of gospel light among the benighted sons of men, is a subject of new gratulations to the truly pious heart. Considering this, the subject of the present article may not

be thought unworthy of notice in a religious publication, designed for the religious instruction and encouragement of all ranks and conditions of men.

In America, perhaps, no single means has been more successfully used for the awakening and conversion of sinners, than campmeetings. Prejudices against them are, to be sure, strong in the minds of many, especially among the higher classes of society. And by the tongue of slander, under the influence of a mind darkened by ignorance and biassed by prejudice, many injurious reports, as unjust as they are unfounded, have been circulated respecting them. But the one now about to be noticed claims an exception from all such animadversions, and may be recorded on account of the very commendable behaviour of all present, as well as for the divine blessings that attended it.

It commenced the 7th of June, on Young Street, about fourteen miles from York, and closed on the 10th. It was not very numerously attended, probably from 500 to 1000 persons, upwards of 200 of whom were professors of religion. At the commencement, a very weighty and applicable discourse was delivered on these words, "Lord, help me." Every countenance indicated anxiety to hear, and every heart appeared willing to receive the sacred word. A devotional spirit seemed to breathe through the whole assembly. The nights, excepting the hours of rest, were principally employed in devotional exercises. Several discourses were delivered each day, with the occasional intervention of seasons for prayermeetings, &c. The ardour of divine love and zeal among the pious seemed to increase during the whole meeting, and the Lord, of a truth, was in the midst to own and to bless. Between sixty and a hundred professed to obtain a change of heart on the encampment, and many more appeared deeply awakened. The conduct of the assembly during the whole meeting is worthy of remark and panegyric. No instances of disorder occurred on the encampment.

This meeting was profitable to all. Sinners were awakened, mourners were comforted, penitents converted, the lukewarm stirred up to a holy engagedness, and the pious abundantly

blest. In short, much good, every way, was done in the name of the holy child Jesus.

(The above was written before the circumstances included in the following transpired.)

On the 24th of June another campmeeting commenced at Mount Pleasant, about five miles from the Grand river. Many interesting circumstances occurred, but none which excited such general interest and attention as those which relate to the Canadian Indians. There were about a hundred of them on the encampment, about half of whom were professors of religion. Their tents were pitched by themselves on one side of the encampment. When the trumpet sounded for preaching, they would come to their seats with apparent haste, and there remain, attentive and serious, during the whole exercise. A severe reproof, as well as an instructive lesson, to many who attach to themselves superior attainments in knowledge and accomplishments.

During the whole meeting they took a deep interest in the worship of the Most High; and between ten and twenty of them professed conversion. It was delightful, as well as affecting, to see the unaffected simplicity and artless sincerity, of these poor, but happy Indian converts.

On sabbath, Thomas Davis, a Mohawk chief, addressed the Indians in his own tongue. With his eyes filled with tears, and with an elegance of gesture peculiar to the natives of our forests, he continued his remarks for a considerable time. Among many other things, he told them that if they were faithful to God, when their mockasons were worn out he would provide them with more; and, if their corn was poor at any time, he would support them; and after their toil and hunting were over he would take them to heaven. He was followed by a young Indian, (viz., Peter Jones,) who spoke in the Mississauga language. After speaking some time in his own tongue, he addressed the assembly in English. His expressions were easy, fluent, and energetic. He gave a short account of his own experience: he said that he was converted about two years before at a campmeeting, and then exclaimed, "Oh, what a good place campmeeting is." With a heart overflowing

with gratitude, he, in the name of his nation, thanked the white people, the Methodists in particular, for their kindness in sending the gospel to the Indians, and for delivering his nation from that state of ignorance and wretched intemperance, to which they had formerly been reduced. He told them of the blessed success which had attended their exertions, among the Indians. That upwards of sixty had already been converted, and could testify that God had power to forgive sins. He said, if they continued their efforts among the Indians, in a little time all their tribes would be brought to a knowledge of God. He added, that the most earnest prayer of the Indians was, that the Lord would keep them from drinking whiskey: and he prayed in all the fervour of his soul, that God would drive the horrid practice from

his nation. He entreated his white brethren to pray for them, that the Lord would continue to revive his work among their tribes; and said that they would pray too, and if they never met again on earth, he hoped to meet them in heaven. His address deeply affected the assembly. In partaking of the holy sacrament, some of them were so overwhelmed with gratitude and joy, that they had to be carried from the communion table.

The religious instruction and welfare of these aborigines of our country, appears to excite a general sympathy and interest; and the prospects among them are very encouraging.

The Lord's name be praised that he begins to claim the heathen for his inheritance, and the uttermost parts of the earth for his possession.

From the Wesleyan Methodist Magazine.

SHETLAND ISLES.

Eastcott, March 21st, 1825.

YESTERDAY I received a letter from Mr. Dunn, from Lerwick, dated February 16, 1825, from which it appears that all our preceding letters, for some months, have been lost; a little vessel that had sailed from Leith with the mail to Lerwick, about *two months* ago, having never been heard of since, Mr. Hindson, who was sent by the President to supply the place of him "who departed from the work," was to have sailed in that vessel, but was providentially prevented. He waited for another vessel, and arrived safely, in less than three days' sail, on Saturday, Feb. 12. Mr. Dunn had intended to have taken a long journey westward, but his brethren very properly prevented him, finding him not sufficiently recovered from his late long sickness to bear the fatigue. He however took one of sufficient difficulty, in which God has been blessedly with him, as you will find from the following extract from the above letter.

I am, dear sir, yours truly,

A. CLARKE.

Lerwick, Feb. 16th, 1825.

My dear Doctor—I did not undertake the journey west, which I was intending the last time I wrote. After I had put on my great coat and boots, and was just going to set off, Messrs.

Lewis and Wears almost insisted on my remaining in town a little longer, until I had acquired more strength. I have since, however, visited the parishes of Nesting, Lunnasting, Delt-ing and Northmavin, in two of which places I had never preached before. The weather has been such as the aged say they never recollect: and I am certain it has not been so severe for the three winters that I have been in Shetland; so that I am thankful I got through so well. The prospects in every place are cheering; and the preaching is well attended. I formed two new societies, and admitted nearly thirty to the classes, who had never met before. I believe in a very short time the number in each place will be two or three times that amount. The valley of dry bones is already beginning to heave; and if we can only obtain suitable men to prophesy, I have no doubt we shall soon see a great army raised up, the living, the living to praise God. An extract from my journal will give you the best idea of our proceedings and prospects in these places.

"Jan. 22, 1825.—I left Lerwick this morning in an open boat with six men; and after rowing thirty-five miles, a northern course, we arrived, about seven at night, very cold and hungry, in Northroe, a part of the mainland I

had not visited before. Mr. Gardner kindly received me, and offered ground if we would build a chapel in Yell. I feel for that large island, and am sorry my time will not permit me to visit it.—23d. At ten this morning, and two in the afternoon, as no house could contain the people, I was obliged to preach on the beach. Many appeared to feel the word: two new members were joined to the class. I walked to Sandroe, and preached at six in a large cottage, which was crowded with attentive hearers, and met the class: two persons were there who had not met before.—24th. I was prevented this morning from going to Uyea by the storm, and preached in the house, but never with such pain before; the effect probably of preaching yesterday in the open air. I baptized a child, met the class, and joined two new members. In the evening I attempted to preach again, as a large congregation was assembled, and met the class, when another new member was present.—25th. I felt liberty in preaching this morning from 2 Tim. iv, 6, 7, 8; and two others attended the class. In the evening I preached in a cellar on the beach to a large company, and met the class, and added another to it.—26th. After preaching this morning, I met the class, at which were two new members, and I left Northroe. This district is in Northmain; it contains, within a compass of three or four miles, about 700 inhabitants, who are distant from the parish kirk from eight to twelve miles. As they have to pass over very dreary hills, where there is not the least appearance of a road, very few are able to attend, and those who do, a respectable gentleman informed me, are frequently injured in their health. There are few places where a small chapel is more needed. I left exactly fifty persons in society, who are all living within two miles of each other. In walking to Lochend, I had to face a strong wind and heavy rain, but was able to preach at six. I attempted to form a class, and four remained for that purpose.—27th. We have had such a storm all the day as I never witnessed; we all feel thankful that the house is still standing. I have preached thrice in Mr. Lawrenceson's kitchen, and met the class.—28th. After preaching this morning, and meeting the few members, I took boat for Ollaberry, and met with a very hearty

reception from Arthur Cheyne, Esq., and preached at seven o'clock.—29th. I preached at ten, and told those who wished for more advice about their souls, that I would meet them in class, and two remained. I preached again at night.—30th. I preached to about 200 very attentive persons in a large booth, and met the class, which contained two new members. At four, I preached again, to nearly the same number; and two more remained to meet in class.—31st. At ten I preached for the last time in Ollaberry, and seven new members were added to the class. May they be faithful! I took boat to Bray in Delting, and preached to a good number in the school-house.—Feb. 1st, I preached at nine, and then examined some of the scholars. I walked through the snow to the venerable old mansion of Busta, the seat of Arthur Gifford, Esq., and was politely received by that very respectable gentleman, with whom I spent a very pleasant evening. I preached at six. He generously gave me half an acre of ground in Northroe, a most eligible situation for a chapel, and a dwelling-house if required. He did it in such a noble manner as I shall not soon forget. May my God remember him for good!—2d. I left Busta this morning, crossed the Voe to Wethersta, walked two miles to West Scour, and took a boat five miles to Lunna: but such a voyage I never had: the wind blowing, the snow descending, and the waves dashing over the side of our little skiff, rendered our situation dangerous, and the cold almost intolerable. When I landed, I was completely exhausted, and wet to the skin, but knew not where to go. I found out a cottage, immediately took off all my clothes, lay down on a straw bed, and slept soundly until nearly seven, when I arose and preached. I told the people I would meet privately those who were concerned for their souls' salvation: seven remained.—3d. Such a storm of wind and snow I never witnessed; and as the people could not venture on the outside of their doors, I preached to the family.—4th. I preached to a good number in the morning, took boat to Vidling, and preached. I walked to Skelberry, and preached again at night.—5th. I preached in Skelberry, and walked three miles through deep snow to Catfirth, and preached at seven.—6th. I preached twice in Catfirth to large

congregations, and met the class : two new members were present. In the evening I took boat to Loxfirth, and was warmly received by James Hay, Esq., a very friendly and intelligent gentleman : he was often in company with Mr. Wesley, as long ago as the year 1768. I preached at six, and the next day travelled through the snow to Lerwick, seldom better pleased with a journey. I think, upon the whole, that Methodism was never in such a flourishing state in Shetland, nor our prospects more cheering. I hope our kind friends in England will still send us help, that we may be able to maintain the ground we have, and to go on to possess what yet remains. I am satisfied, that there are but few places of the same size, in our missionary field, of greater importance than this. I heard from Mr. Lewis yesterday ; a good work is going on. The dwelling-house is just finished : it is a most ex-

cellent building ; but as it is not sufficiently dry yet, I have taken our present lodging for another quarter.

Yours very affectionately,
SAMUEL DUNN.

P. S. Your readers will perceive that here is a great and a gracious work ; and who but those who have given their *lives* to the Lord, will go through all the dangers and miseries of these travels, in order to reach, gather, and feed those lost sheep of the house of Israel ? Several friends, last year, besides our excellent friend Mr. Scott, have contributed to this work. I ask them, for God's sake, to continue their bounty. Our necessities at present are very great, and I am sure that their offerings to God on this behalf will highly please him who has loved them, and whom they serve.

I am truly yours,
ADAM CLARKE.

CEYLON MISSION.

Extract of a Letter from MR. STOUP, dated Galle, August 1, 1824.

HAVING arrived at my station in safety and peace, with heartfelt gratitude do I recount the many mercies which the Lord has bestowed upon me since the period when I received your parting counsel and blessing ; and I do not place among the least of them the gracious support and consolation which I experienced under that otherwise painful circumstance, the leaving my native shore. I am persuaded that no other motive would ever have induced me to take such a step, but that of "preaching among the heathen the unsearchable riches of Christ ;" but with such a motive, far from feeling any thing like regret at the period to which I allude, I then rather exclaimed with wonder and self-abasement, "Unto me, who am less than the least of all saints, is this *grace* given !" Our passage, which occupied twenty weeks, from the time of our embarkation to that of our landing at Colombo, was rather a long one, yet many circumstances conspired to make it pleasant. We had remarkably fine weather, which enabled us to spend our time pleasantly and profitably ; and our fellow passengers were very agreeable, which greatly mitigated the wearisomeness of so long a voyage. We had anticipated some little inconvenience

and interruption of our comforts from having so many troops on board ; but in this also we were agreeably disappointed, as it afforded us an opportunity, which we gladly embraced, of preaching to them the gospel of Christ. The little meetings which we held amongst them, were in some measure a substitute for those abundant means of grace which we had left, with our country : they were often attended with the divine presence ; and proved seasons of refreshing to our souls. It was truly gratifying to see soldiers and sailors uniting with us in singing our "great Redeemer's praise," and bowing the knee with silent reverence, while we addressed the throne of grace ; or sitting in deep attention to hear the word of life expounded and enforced ; and we are encouraged to hope, that the seed thus sown, though sown in weakness, will not perish, but that it will hereafter spring up and bring forth much fruit : however, we have the testimony of our consciences, that in "simplicity and godly sincerity we had our conversation" among them. On our arrival in this island we were received with the most cordial affection by our dear brethren, especially by brother and sister M'Kenny, with whom, after spending a few days, I pro-

ceeded to my appointment at Galle. On my journey to this place I had an opportunity of seeing a part of the labours of our brethren, and also of the fruits of them, which, I do assure you, were highly gratifying. I chiefly allude to the schools, which I visited, and which I found in the greatest order. I examined several of the scholars in reading, in which they acquitted themselves in a manner which far exceeded my expectations; they also repeated the catechisms, and the Lord's prayer, with great correctness. I was not less pleased with the masters than with the scholars: most of them appeared to be very intelligent men, and well acquainted with the principles of the

Christian religion, and some of them gave me a very consistent and Scriptural account of their experience. When I had thus, like Barnabas, "seen the grace of God, I was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord." Since my arrival at my station I have begun to apply myself to the languages. I never felt my weakness more than at present; but I know where my strength lieth: "Thou, oh Lord, art a shield for me, my glory, and the lifter up of my head." I entreat a continued interest in your prayers; assuring you of my increasing attachment and devotedness to that great and glorious work in which I am engaged.

MISSION IN SOUTHERN AFRICA.

Extract from the Journal of Mr. EDWARDS.

DEC. 1st, 1823.—We departed from Lily-Fountain with several of our Namacqua Hottentots, to commence a mission amongst the Corannas, on the eastern side of Africa.

5th.—Commenced travelling across a barren desert, without population, or any traces of the effects produced by the industrious hand of man. Having taken a little rest, we arose and found ourselves near a few native huts, the habitations of a few people belonging to the missionary station at Pella. This afternoon I spoke a few words in the name of the Lord.

12th.—This morning a poor female servant met with her death, in consequence of having received a severe blow from her mistress, with a yokeskie, upon the back part of her neck, which dislocated it, and the poor girl instantly expired. How very little is human life thought of by the inhabitants of these dreary regions.

16th.—We halted in a barren wilderness, where no water could be obtained for our poor cattle. About sunrise we set out in hope of soon finding the banks of the Great Orange river, and partaking of its refreshing streams. This forenoon we arrived at the river, and halted for a few hours. In the afternoon we arrived at a small village of bastard Hottentots, and in the evening held divine service. I endeavoured to explain a portion of the word of God to nearly fifty souls. May the Great Head of the church water the seed

sown by me, his unworthy servant, in the wilderness.

17th.—The cracking of the whip brought a goodly company of natives together, amongst whom was the son of Flerimous. I spoke from Matt. xii, 43: a suitable subject for those who had forsaken the right way. From this people we obtained the loan of two span of oxen, to assist us for two stages. The Lord is good to us in the wilderness. Thermometer 94.

Jan. 3d, 1824. We arrived at Hardcastle, one of the outposts belonging to the missionary station at Griqua. The place is called Hardcastle, in memory of the late very excellent Treasurer of the London Missionary Society. We found some pious people here, who invited me to spend the sabbath with them.

5th.—We arrived at Griqua-town, a missionary station belonging to the London Missionary Society. Here we were kindly received by the missionaries, viz., Messrs. Sass and Helm, and also by our old friend Mr. Mellvile, the government agent. From this gentleman we received many acts of disinterested kindness, during the time we had lodgings at his house at Cape-town; and the attention of this affectionate family towards us, at Griqua, will not soon be forgotten. At Griqua we saw a mixture of different nations: here are Grikwas, Boschuanas, Corannas, Bushmen, and Mantatees. The latter were recently taken in battle.

18th.—Being exceedingly anxious to get to my destination, and also desirous of communicating the mind of the superintendent, as well as my own, to brother Hodgson, in order to prepare him to leave Maquasse for Cape-town, we proceeded on our journey. Messrs. Helm and Sass gave us a good supply of the produce of their gardens, for which we felt extremely thankful.

27th.—This evening we arrived at a large Coranna village, where we saw an immense number of cattle; and these seem to be all the people care about. They are perfectly ignorant of useful arts, and are much inferior, in point of civilization, to the Boschuanas.

Feb. 1st.—We arrived at a large Coranna village, which we had been long seeking. You will observe that this people are not stationary, but travel from place to place: and they indulge themselves in the most filthy habits, such as making powder of cowdung, and wearing it upon their heads; hence they are a complete nuisance. This afternoon our wagons were surrounded by the natives; every thing they saw seemed to strike them with surprise: some of them said that our wagon was the workmanship of God, and not of man. This afternoon I

talked much with the Coranna chief, in reference to our settling among them: he could not, however, give me a decided answer, in consequence of other aged Corannas not being present. Although this chief seemed rather backward to come to a decision, I made a proposition to him, of leaving my assistant, (Hendrick,) to remain amongst his people during my visit to the brethren at Maquasse. To this he agreed; and Hendrick being perfectly willing, it was settled that he should remain, and also one of the young men whom I had brought from Khamies-Berg.

March 23d.—Hendrick, my assistant, and several natives, and myself, crossed the Yellow river, in order to examine some springs which had been recommended to us. We returned back without having found one sufficiently strong.

29th. We arrived at Moos, where we design settling. We are about three days' journey to the westward of Maquasse, and about nine days to the eastward of Griqua-stadt; a missionary settlement of the London society.

31st.—With the assistance of a few Boschuanas, I dug out the foundation of a dwelling-house.

OBITUARY.

MEMOIR OF THE REV. PHILIP DIXON.

PHILIP DIXON was born in New Castle county, in the state of Delaware. He was licensed to preach in the spring of 1821. In 1822 he made application to the annual conference, to be employed in the service of the church, as an itinerant minister, and his application being received by the conference, he was appointed to Rock Run circuit. In 1823 he was appointed to Caroline: in 1824 to Dover, where he ended his labours.

He was a man of very slender constitution, but diligent, laborious, and indefatigable in his labours. And in all the stations in which he was appointed to labour, he was useful, and very acceptable among the people. He will long live in the recollection and affections of those among whom he laboured. In August he was taken with the dysentery, and lay ill at the

house of doctor Bates about two weeks, where he had the best medical aid, and was thought to be convalescent, and was advised by his physicians to remove his situation, for the benefit of his health, by short stages, though still under the influence of disease. He reached the house of Abraham Egbert, at Christiana, where his disease increased, which, in a few days, closed his sufferings and life.

We have no doubt he died in peace, and rests from his labours, and his works follow him. He was a man of deep piety and devotion; and his life was a comment upon the doctrines which he preached.

Our brother Dixon was a man of extraordinary natural abilities, of close application, and deep research. It may be truly said he was an able minister of the New Testament. He

promised great usefulness to the church; but, unerring Wisdom, often inscrutable to man, has called him from his sufferings in the church militant, to the enjoyments of the church triumphant.

MEMOIR OF MRS. MARY DANDO.

DIED, April 18, 1825, MRS. MARY DANDO. She was born December 30, 1752, in Dursly, county of Gloucester, England. Her parents, from whom she received a pious education, were members of the society of Whitfieldian Methodists. Her father's house was a home for the ministers of that denomination, and from their pious conversation she was much benefited. At the age of sixteen she joined that society and gave evidence of a true conversion to God.

In 1783 she emigrated to this country, and settled, in company with some of her relations with whom she came over, in the village of Brooklyn, Long-Island, and connected herself with a Calvinistic church in that place. Not long after her settlement here she heard Methodist preaching, was convinced of the truth of their doctrine, and in 1786 she joined their society. After her removal to this city, New-York, she attended the numerous means of grace as enjoyed among the Methodists, and, among others, the preaching at 5 o'clock in the morning.

Though never married, she charged herself with the care of orphan children, whom she took under her care, performed the duties of a mother as far as she could, while she took the oversight of the household of her nephew, Mr. Stephen Dando. In this department of her duty, she economized to the best advantage; but her piety was conspicuous on all occasions. Those children which were entrusted to her care, she endeavoured to train up in the fear of the Lord, as well as to prepare them to become useful and industrious housekeepers.

For about fourteen years before her death, she was deprived of the use of the public means of grace, by bodily afflictions. She was extremely corpulent, and much afflicted with the asthma and rheumatism, so much so, that she was scarcely able to walk without help. While thus deprived of the privilege of assembling with those "who keep holy day," she was diligent in the use of those private means of spiritual improvement, which were within her

power, such as prayer, meditation, reading, and conversing with those Christian friends who occasionally called to see her. The holy Scriptures she read daily, and often accompanied her reading of them with Wesley's, Clarke's, Benson's, and Coke's commentaries. She delighted also in reading the religious intelligence, and other matters published in the Wesleyan and Methodist Magazines. She took a special interest in all the public institutions, such as missionary, tract, and sabbath school societies, which have for their object the melioration of mankind, recommending them to the attention of her friends, and contributing as far as her means would permit to their support.

On Thursday, the 12th of April last, she was taken ill, and in a few days afterwards she took her departure for a better world. The following is from a female friend, and as it will give as full an account of her, especially during the close of her days, as any within the writer's reach, it is inserted at length.

"I have, for many years, proved Mrs. Dando to be my most valuable Christian friend on earth. I have witnessed her patience in afflictions, and the power of divine grace, which enabled her to rejoice in them, with a bright prospect of being soon delivered from them. I have often been blessed in her company, and shall never forget her good advice and her prayers.

"I called to see her on Sunday, April 10, when she began speaking of the death of Mrs. Carpenter, and said, 'She did not think she should long survive her.' I observed, the only thing necessary was to be found ready; and asked her, if she felt any doubts as to her acceptance. She replied, 'None at all.' I told her I thought that might be the last interview we might have, and considering the uncertainty of life, I felt a particular wish to know the state of her mind with reference to eternity. She said, 'I do not feel that rapturous joy which some others speak of, but I feel a solid peace, and a sacred union with Him,

so that nothing seems to move me.' I informed her I had lately been reading Mr. Peronet, and reminded her of his depth of piety: she answered, 'Yet no more than is our privilege to enjoy. I have had nearly the same feelings, and felt such a sense of the presence of God, that I have not words to express.' I told her I believed the Lord had spared her for wise purposes, and to complete in her his work of grace. She said, 'I do see it so—what a fulness in the promises! Oh, let us be in earnest! The time is short.' Then speaking of some little trials, she said, 'Let it all pass,—these things do not move me;—I soon shall be with the Lord.'

"Calling again the next sabbath, April 17, I found her approaching near her end. She at first did not know me. I felt persuaded this would be the last time, for which reason I took my children to see her. Observing them; she said, 'Who are all these?' I answered, I have brought them to see you; do you know me? 'Yes.' How do you find yourself? 'Very bad.' Do you feel Jesus precious to your soul? 'Yes, yes!' Do you feel happy? 'Yes, I do: happy! happy!' I saw it was with much difficulty she could speak. Our united souls then felt what, I trust, we shall hereafter realize."

POETRY.

For the Methodist Magazine.

ON THE DEATH OF MRS. CATHERINE ANN WILSON, OF NEW-YORK.

"Night dews fall not more gently to the ground."

Once more I strike the trembling string,
And softly touch my plaintive harp;
A sad and mournful song I sing,
That wakes to grief the feeling heart.
Catherine! 't is thou who claims the tear,
Which moistens friendship's weeping eye:
To see thee stretch'd upon that bier,
Occasions now the deep fetch'd sigh.

Scarce enter'd on life's happy morn,
Blest with affection's dear caress;
From husband, parents, children, borne
To yonder plains of blissful rest.
(Thus have we seen the opening flower
Spread its fair leaves before the sun;
But soon it droop'd beneath his power,
Ere he his circling course had run.)

The little pledges thou hast left,
For whom the tenderest feelings wake,
(Now of thy fostering care bereft)—
Thy prayer was offered for their sake.

But Jesus! sweet consoling word,
Hush'd all thy fears, and anxious cares;
For thou believed thy faithful Lord,
Who all his people's burdens bears.

Nor shall thy children want a friend,
On whose kind bosom they may lean;
Some heart will shelter and defend,
And from earth's tempting snares them screen.
Death, with a mild and placid brow,
Approach'd with noiseless, solemn tread:
Jesus did dying grace bestow,
His own soft hand sustain'd thy head.

Sweetly thy gentle spirit fled,
Carried on seraph's downy wings,
To Christ, thy ever-living head,
And heaven's high arch with glory rings.
There does thy happy soul now rest,
And every blissful joy is thine;
Angels proclaim thee truly blest,
Beyond the power of changing time. MARY.

MISSIONARY HYMN.

"At evening time it shall be light."—Zech. xiv, 7.

The evening of the world is near!
The tongue of war is still'd!
And, lo! the promises appear
About to be fulfill'd!

The clouds that long the sun obscured
Begin to break away;
And nations, from its light immured,
Now catch the kindling ray!

The heathen sees this heavenly light,
And starting from his sleep,

Hurls his old idol from his sight,
Into the wond'ring deep!

Pour out thy Spirit, Lord of all!
Illumine every land!
Then shall each stubborn demon fall
Beneath thy mighty hand!

Ho, ye that labour for the Lord,
In lands yet dark as night,
Hear, and observe this cheering word;—
"The evening shall be light!"